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The Improvement Era *September 1966*

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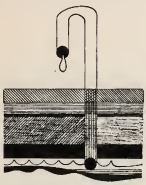
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Exploring the Universe

By Dr. Franklin S. Harris Jr.

CELL GROWTH

Professor John Tyler Bonner notes than an average-size cell contains about 200 million million molecules. A human being is made up of over a million million cells. This means that cells beginning with the original fertilized egg divide forty or more times, with all cells dividing each time to produce double the number.



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The average ground water in North America is estimated to be equivalent to a layer 100 feet thick. If evenly distributed, each of the 250 million inhabitants would have about 750 million gallons. Probably only about 10 percent of the surface rocks are such as gravel, sandstone, and limestone that yield water readily to wells. If the water is pumped out faster than it is replenished, problems develop, such as the draining of the aquifer near Lubbock, Texas, the intrusion of saline water at Baltimore, Maryland, and other places, or the settling of the land surface in Mexico City and parts of the Central Valley of California. In the Central Valley of California the net withdrawal of ground water in the decade ending 1953 was about 4 million acre-feet, of which about half was squeezed out by compacting and hence available only once.

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ERA

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching, Music Committee, Department of Education, and other agencies of The Church of Jesus Christ of Latter-day Saints

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THE COVER

Young church members from Norway, Denmark, Finland, and Sweden pose on a hill overlooking the beautiful city of Stockholm, Sweden, for this month's cover picture. The occasion was a youth conference called *Festinord*—Festival of the North. (See also Era of Youth.) Tall building in the center is the Stockholm Town Hall. The teenagers, dressed in native costumes that they wore for several festival events, are (see sketch above): (1) Sidsel Jacobsen, Norway; (2) Gunnar Tjellden, Sweden; (3) Palle Sorensen, Denmark; (4) Kristina Tholin, Sweden; (5) Kerstin Hamp, Sweden; (6) Orjan Olsson, Sweden; (7) Njål Norby, Norway; (8) Bente Bakken, Norway; (9) Hannele Bogel, Finland; (10) Rita Paakkenen, Finland.

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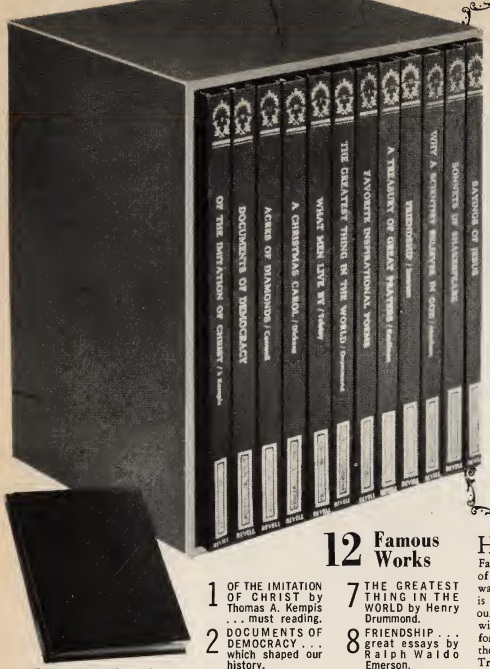
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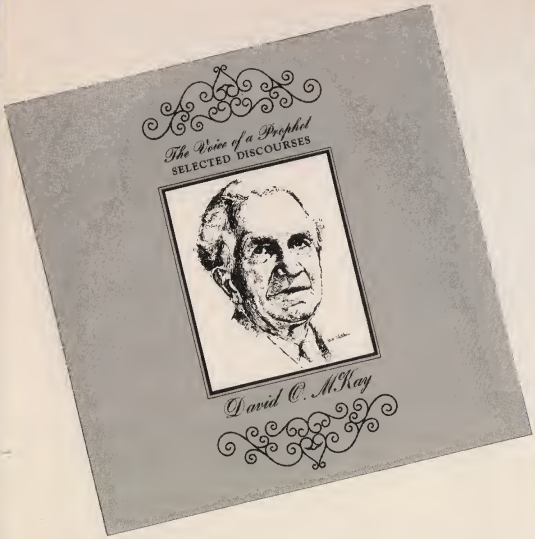
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Information appearing in the publications during the first half of 1966 has already been indexed.

TO PRESIDENT MCKAY

BY ZARA SABIN

"The evening of a well-spent life brings its lamps with it."—Joubert

Your evening has come, but though it is so,
The lamps of your intellect firmly glow
As they did in your youth; and all who will
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	Fugue a la Gigue in G
Schumann:	Canon in B Minor, Op. 56 No. 5
	Sketch in F Minor, Op. 58 No. 3
Boellmann:	Gothique Suite, Op. 25
	1.) Introduction—Choral 3.) Priere a Notre Dame
	2.) Menuet Gothique 4.) Toccata
Dupre:	Prelude and Fugue in G Minor

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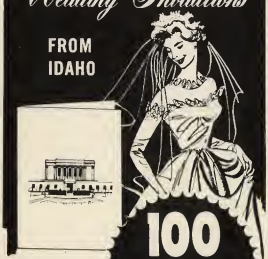
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Donald Huston
Phoenix, Arizona

News Travels Slowly

To: Deseret Book Company
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I am inquiring concerning the rights to a now defunct publication called *The Improvement Era*, published by The Church of Jesus Christ of Latter-day Saints in the early part of the century. If you could direct us to the house that holds the rights on this publication, we would certainly appreciate it.

Jerry Sullivan
Western Publications
Austin, Texas

At times in the past 69 years we might have looked dead, but far from being defunct, the Era *is very much alive. Current monthly circulation is approximately 235,000 with nearly 91 percent of the subscribers in the U.S., about eight percent outside the U.S., and 1.2 percent (or 3,000 subscribers) in the great state of Texas—pardner.*

From Viet Nam

I am writing from the northern highlands of South Viet Nam to thank you for your wonderful coverage of the Church in Polynesia. Before coming to Viet Nam I was stationed in Hawaii, and your May article brought back many memories of the Saints there. I remember so well the people who opened their hearts to me, and the bishop who helped me plan a temple marriage.

Here in Viet Nam I have seen death in its ugliest form and compassion at its heart-warming best. The war brings men very close to God. This closeness has given me a chance for missionary work—almost more than I can handle. I welcome the blessing of this extra duty.

1st Lt. Richard G. Miles
Viet Nam

June Cover

I have been especially proud of the *Era* cover pictures through the years. But when we received our June issue, I was amazed and sickened by the twisted, distorted picture on the cover.

L.Z.
Washington

While much favorable comment and correspondence has been received concerning the newly developed fish-eye lens' treatment of Temple Square, we respect your opinion.

Inspirational Magazine

I have just subscribed to your wonderful magazine within the last five months and wish to say that it is the most valued and inspirational magazine I have in my home. I was very impressed as I read the messages given at the recent conference.

Shirley Porter
Los Angeles

Conference Addresses

I have been looking forward to getting the general conference issues. But the print is so small that I can't read it. I am 83 years old, and my neighbor, who also cannot read it, is 93 years old. Would it be possible to have the conference addresses in larger print?

Matilda L. Mortensen
Ogden, Utah

We regret any inconvenience the type size used for general conference addresses causes some readers, because our greatest desire is to be read; but in order for us to carry all conference addresses, we must use a slightly smaller size type and less white space between lines.

Family Film Award

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Edward Partridge family
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(*Continued on page* 818)

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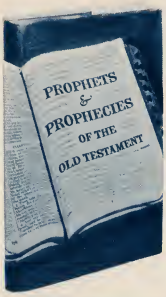
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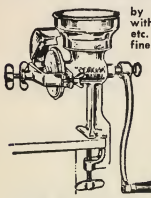


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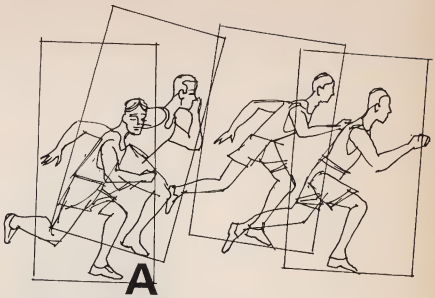
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● What man does to maintain his physical vigor in our present civilization "is at the lowest ebb in history." This is the judgment of Professors Rudolph H. Lavik, Kenneth A. Penman, Norris J. Steverson, and Artnoll L. Wegner.

It is deceptive, they say, for one to look at the statistics of greater longevity and the growing freedom from organic disease and to conclude that we are healthy. Health, according to Dr. J. F. Williams, is the quality of life "that enables a person to live most and serve best."

As professors of physical education, these men argue that modern men are unconcerned about their own organic vigor and too often take it for granted until it is too late. The objective of organic vigor, as requisite to successful living, is being neglected.

They concede the importance of intellectual development. It is necessary to recognize the "partnership between hand and brain that led to man's intellectual development." However, we are forgetting that our emotions "are linked with our large muscles." Hence, too many people have emotional and psychological disturbances. "Physiological fitness," they declare in a memorandum of fitness, strength, endurance, and flexibility, "involves the idea that a certain capacity is needed to meet the challenges of vigorous living." In addition, there must be "a comfortable margin for emergencies."

Those lacking organic capacity certainly have little or nothing left for the emergencies of daily life.

Speaking to their university colleagues, both faculty and student, Professor Lavik and associates say: "What a wonderful institution yours would be if every student and every faculty member would run a mile a day and read an extra book per week." Some scoff. Others remember the Hellenic ideal, the outbursts of ideas and culture of that age.

Today, says Lavik, too many have forgotten what it feels like to experience buoyancy. Too many are "as close to the grave as we will ever be, except for severe illness." Lack of organic vitality results in aches and pains in various parts of the body due to the inability of the muscles to accommodate sleeping posture." Diabetes, hypertension of the nervous system, and other psychosomatic disorders "result from lethargy." Socrates' charge to Epigenes is cited: "*Since the body must bear its part in whatever men do, it is of the utmost importance to have it in the best possible condition.*"

Aspirin, sleeping pills, alcohol, and other potions do not do the job. To keep oneself "physically strong, mentally awake, and morally straight" requires something else.

These contemporary professors of a neglected subject prescribe increased attention to organic vigor as the foundation of physical, men-

tal, and emotional fitness. There are many aspects of strength, but neglect of the big muscles, especially in our tension-wrought civilization, is a prime sin.

"Basically there are two fundamental ways" to build big muscle strength in the human body. "One is to overload the muscle task so that a *strenuous effort* is required for accomplishment." The other is "to *speed* up the movement intensely." A combination of the two is the basis of good exercise, plus the suggestion that "a person is more certain of satisfactory results if he exerts himself to a psychological maximum limit." Recognizing that unusual stimuli are not always present and that a maximum is difficult to determine, these colleagues suggest that a sound psychological limit "is to *try* what can be mastered under ordinary conditions."

For example, cardiovascular respiratory efficiency is essential: strength in the heart, arteries, veins, capillaries; efficiency in inhaling; transportation of oxygen in the blood to active cells; expiration of carbon dioxide from the lungs.

"There are several ways to improve cardiovascular respiratory efficiency," the report says. "As in development of strength, the overload principle must be utilized. A person can never improve his capacity for endurance unless he works to a point of temporary exhaustion. Long distance running is probably one of the best ways. Endurance may also be improved

(*Continued on page* 819)

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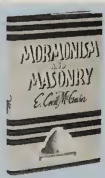
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The Church Moves On

JUNE 1966

11 The First Presidency announced the following mission president appointments: Karl M. Richards of Orem, Utah, formerly a member of the Detroit (Michigan) Stake high council; Morris A. Kjar, bishop of the University Third Ward, University (Salt Lake City) Stake; John H. Meyers, first counselor in the Fullerton (California) Stake presidency; Rex N. Terry, second counselor in the Fullerton (California) Stake presidency.

The First Presidency announced the fields of labor of mission presidents called during recent months. The new presidents, their fields of labor, and the presidents they replace are:

Robert L. Backman, Northwestern States, Ivan J. Barrett.
Myron O. Bangerter, North German, L. Garrett Myers.
Reid E. Bankhead, Cumorah, H. Lester Peterson.
Horace P. Beesley, Central German, Valdo D. Benson.
Egbert J. Brown, Scottish, David B. Haight.
Robert H. Burton, Chilean, Carl J. Beecroft.
George I. Cannon, Central British, Joy E. Dunyon.
Don L. Christensen, Danish, R. Earl Sorensen.
Jon Duns, Jr., Italian (new mission).
Raymond W. Eldredge, East Central States, Alvin D. Chace.
John G. Groberg, Tongan, Patrick D. Dalton.
Warren W. Henderson, Northern States, Edward A. Nadle.
Lloyd R. Hicken, Brazilian, Wayne M. Beck.
Arza A. Hinckley, Alaskan-Canadian, Stewart A. Durrant.
D. Crawford Houston, California South (new mission).
Leo M. Jacobsen, Norwegian, Dean A. Peterson.
Reid H. Johnson, Swedish, Alvin W. Fletcher.
Morris A. Kjar, New Zealand South, Archie L. Boyack.
John H. Meyers, Andes South (new mission).
James M. Paramore, Franco-Belgian, Joseph T. Edmunds.
Udell E. Poulsen, Finnish, John M. Asplund.
Don H. Rasmussen, California, Phil D. Jensen.
Karl M. Richards, French-Polynesian, Thomas R. Stone.
Glen L. Rudd, Florida, Edwin C. Winder.
Homer S. Satterfield, North Central States, McKay Allphin.
Verl F. Scott, Western States, R. Crawford Davis.
Rex N. Terry, Argentine, Arthur H. Strong.
Arthur R. Watkins, Austrian, J. Peter Loscher.
Orin R. Woodbury, Hawaii, George W. Poulsen, Jr.

16 A Master M Man-Golden Gleaner banquet and a day-long YWMIA camp institute were among the pre-June conference events today.

Search was halted for Elder Russell L. Anderson, 21, of Santa Monica, California, serving in the Andes Mission, now presumed killed by an Andes avalanche. Both ground and air parties had participated in the search in the ten days that the missionary has been missing.

17 On this brilliant summer morning the 67th annual MIA conference of the Church convened in the Tabernacle. The June conference theme was "MIA— (*Continued on page* 808)



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The Holiness of

●The exalted view of marriage as held by this Church is given expressively in five words found in the 49th section of the Doctrine and Covenants: ". . . marriage is ordained of God. . . ." (D&C 49:15.)

In this revelation is set forth clearly the significance of marriage in the Church of Jesus Christ. Marriage is not something to be entered into lightly, terminated at pleasure, or ended at the first difficulty that might arise.

To the Latter-day Saint, marriage is a divine ordinance; we look upon the home as the best security of civilization and upon properly conducted homes in which intelligent parenthood directs as the best means of the improvement of mankind. It is in such homes that the virtues that produce true manhood and beautiful womanhood are fostered.

Marriage, therefore, in the light of revelation is an institution with the stamp of divinity upon it, and no person and no state can deprecate that institution with impunity. When Jesus referred to marriage, he associated with it the eternal idea: "What . . . God hath joined together, let no man put asunder." (Matt. 19:6.)

The problem of choosing a proper, congenial mate is very vital. It is said that the best and noblest lives are those that are set toward high ideals. Truly, no higher ideal regarding marriage can be cherished by young people than to look upon it as a divine institution.

Young men and young women, the achievement of a happy marriage begins in childhood and youth. The opportunity for marriage begins in your early days in school. The young girl who develops her talents is more likely to find a good mate than one who sits at home, refusing to go out in society.

The boy who also develops his talents is more likely to find a mate than one who sits by the television. In other words, associations are conducive to happy marriages, because you become acquainted one with another. You have more opportunities for choice.

In this connection, think for a moment what the Church offers to its members, particularly to the young men and women who are active in the auxiliaries.

How may you know when you are truly in love? That is a question that worries youth. A young man who thinks that he is in love with a girl will dream about her and piningly yearn for her company. Six months later, however, he may meet another young lady with whom he is sure he is in love. Girls also have their "Prince Charmings" and wonder with which ones they are truly in love.

If you think a girl is the sweetest, most beautiful creature on earth, ask yourself these questions: "Does she inspire me to do my best? Do I feel that I want to accomplish somthing in life in order to be worthy of her, or does she appeal only to my baser nature?" If the latter, you are not in love. You are infatuated. If the first, she is probably worthy of your closer attention.

Young lady, does he inspire you to wish, with Portia, that you were a thousand times more beautiful, ten thousand times richer? That is what Portia wished when Bassanio chose the box that held Portia as the prize. In other words, you distinguish between the one who just arouses your baser nature and the one who inspires you to do your best.

Look for distinguishing qualities. Note whether he is unselfish. (I use the pronoun "he" as meaning young man or young lady.) Be careful not to choose a selfish person. Marriage is a state in which each must give, not take entirely.

Does he control himself? Has he mastery over his temper and mastery over his tongue? Self-control is a great virtue. It is a contributing factor to a happy home. There will be many times after you marry when you will be provoked to say something with passion and condemnation. If you have self-control, you will not speak the condemnatory word, because there may be a retaliatory reply that may result in a quarrel. Refrain from saying those things that will cause a wound in the heart of the other.

Has he reverence for sacred things? Has he deference for old people? If he is irreverent, if he mocks

Some frank advice to young people who are contemplating marriage.

THE EDITOR'S PAGE

Marriage

at that which is sacred, you will be wise not to choose him for a mate. Is he profane? Does he take the name of God in vain? I think I would avoid him. Profanity is a vice, an indulgence that lowers the moral standard of the home.

If I were you, I would also look to see whether or not he has the ability to succeed financially. You have to live with him; he has to support a family. You may have to help him. The man should be the provider, but many an adequate income is lost by poor budgeting in the kitchen and elsewhere.

Young man, don't put off marriage too long simply because you think you cannot supply the girl with the comforts she had in her own home. You will find that the girls are willing to help. But never lose sight of the fact that marriage is for the purpose of rearing families, having children. That is fundamental.

What about marriage in the temple? The eternity of the marriage covenant has its base in the eternal truth of the immortality of the soul.

Jesus is generally recognized by great thinkers as the greatest philosopher, the greatest teacher, that ever walked the earth. He accepted the immortality of the soul without question.

To members of the Church he is God made manifest in the flesh. He lived before he came. He accepted the hereafter as you accept your sleep tonight or the sunshine tomorrow. He said: "In my Father's house are many mansions: if it were not so, I would have told you." (John 14:2.) He did not argue it. To him it was an accepted fact. Upon the eternal truth of immortality rests the value, the importance, of marriage in the temple.

Temple marriage is fundamentally appealing, it is scientifically sound, and any young man who takes his sweetheart to a temple should go there with the understanding that their union is to be just as eternal as the love that has brought them to the altar.

Young men and young women who would live the happiest lives would do well to prepare themselves to be worthy of that form of marriage that God has ordained—the union of a man and woman worthy to have their marriage performed in the temple of the Most High. There, as true lovers kneel to plight their troth, each may cherish the assurance of the following:

First, that their married course begins in purity. The children who come to bless the union are guaranteed a royal birth as far as inheriting a clean body is concerned.

Second, that their religious views are the same. The difficulty of rearing children properly is aggravated when father and mother have divergent views regarding doctrine and church affiliation. (This is another great advantage of seminaries, Mutual Improvement Associations, and Sunday School: you meet those of your own faith.)

Third, that their vows are made with the idea of eternal union, not to be broken by petty misunderstandings or difficulties.

Fourth, that a covenant made in God's presence and sealed by the Holy Priesthood is more binding than any other bond.

Fifth, that a marriage thus commenced is as eternal as love, the divinest attribute of the human soul.

Sixth, that the family unit will remain unbroken throughout eternity.

Youth of the Church, God bless you to keep your lives unpolluted, that you may go in prayer to God and ask him to guide you in choosing your mates and, when chosen, that you will both so live that you can enter the house of God. Thus, if he were present and asked you about your lives, you could answer him honestly, "Yes, we are clean."

A marriage begun on that basis will bring you the happiness, the sweetest joy known in this life or throughout eternity.



BY PRESIDENT DAVID O. McKAY

We have heard reports that The Question *Church of Jesus Christ of Latter-day Saints is*

a heavy stockholder in the beverage company known as the Coca-Cola Company, from which investment it receives large sums of money.

I have been taught that Latter-day Saints were to refrain from the use of cola beverages, and this report comes to me with a shock. Is there any truth to this statement, and if so, how is such a connection justified?

"Does the Church Own Stock in the Coca-Cola Company?"

Joseph Fielding Smith of the First Presidency



and President of the Council of the Twelve

answers

Your Question

Answer

● For some reason this question has come to me on several occasions from certain sections of the country, but I have never been able to trace it to its source. The Church of Jesus Christ of Latter-day Saints and its leading authorities are in no way associated with nor have stock in the Coca-Cola Company. Perhaps some person for some ulterior purpose circulated this report, evidently endeavoring to attack the doctrine of the Church and the teachings of the authorities in relation to the Word of Wisdom.

Personally, I have no knowledge as to the contents of cola drinks and therefore cannot give expert advice as to their contents. However, I have the statement on the examination of a capable chemist that cola drinks contain caffeine, the element that is so prevalent in coffee and other stimulants. There is one thing that I do know, however: this stimulating drink is not served in my home, and no matter where I am I personally avoid it.

If members of the Church would take the time to read carefully what the Lord has said to them in the Word of Wisdom, Section 89, in the Doctrine and Covenants, and then would heed these sayings, they would be greatly benefited. This revelation was given as a warning to the Latter-day Saints. In it tea and coffee are not mentioned, but evidently these stimulants were meant among others. In a revelation to the Prophet Joseph Smith it was made known in his day that these two stimulants were included but that the revelation was not confined in this counsel just to these two beverages. Today many other drinks and beverages have come into general use. Some of these are just as harmful—perhaps more so—than are tea and coffee. Nevertheless, members of the Church should seek for wisdom, and if they will follow the teachings that have come to us through revelation, they will learn to avoid many other things that today are offered to an unsuspecting public. The fact is beyond successful dispute or contradiction that some stimulants are being offered to the public that are detrimental to health.

Let us not lose sight of the fact that Satan is alert and that his mission is to destroy souls and to undermine, if he possibly can, every good and wholesome commandment and that he cares nothing about the health of the mortal body nor the keeping of the commandments of the Lord. On radio and television programs you will frequently find alluring and enticing advertising of substances that the Lord has said are not good for man.

It would be a great blessing to humanity if all such could be eliminated, but in my opinion, Satan seemingly has a great influence on many programs, and in the most enticing and alluring fashion he is able to picture evils in a manner that appeals particularly to the youth.

Not many years have passed since it was considered a vile or improper thing to picture on billboards or on the screen a woman smoking cigarettes. My mind goes back to the beginning of woman's activity in this direction. I recall seeing on the billboards the picture of a man and a woman sitting on opposite sides of a table as she was lighting his cigarette. They did not dare in that day to picture a woman smoking a cigarette. A few years later she had become a full-fledged smoker, and today it is the woman on the screen who does the effective advertising of the filthy weed.

One thing we can say for Lucifer, the enemy of all flesh: he is cunning and crafty. He knows all the tricks and has had several thousand years of constant practice. His mission from the beginning has been to destroy and damn mankind.

As members of the Church we have been taught the Word of Wisdom. We should defend it as well as live in accord with it. Our mortal bodies are destined to live forever after coming forth from the grave. We have been taught by revelation that they who are filthy in this life will be filthy still. Therefore, let us one and all set the example before our fellowmen to keep our mortal tabernacles sweet and clean.

Inspirational Stories from the Li

On September 8, 1966, President David O. McKay, Prophet, Seer, and Revelator of The Church of Jesus Christ of Latter-day Saints, will observe his 93rd birthday. His has been a life of devoted service to the Church, to his family, and to his fellowman. In honoring President McKay on this birthday, the Era *is pleased to present some of the faith-promoting and human-interest stories that illustrate the strength of character, wisdom, kindliness, humility, and faith of this beloved and revered Prophet of today.*

A Holy Man



A noted professor from the University of Tehran and an Iranian government minister were visiting in Salt Lake City as guests of Dr. John T. Wahlquist, president of San Jose State College in California. As they walked up South Temple Street, Dr. Wahlquist saw President McKay come through the south gate of Temple Square, heading toward his office in the Church Office Building.

Dr. Wahlquist excused himself momentarily and caught up with President McKay. He explained who the visitors were, and the Prophet asked to meet them. He welcomed them to the city and suggested that they might like to hear the Tabernacle Organ recital. He then insisted upon going into the Bureau of Information himself to get details on the recital.

While he was gone, the government official asked, "President McKay? Of what is he the president?"

"The Mormon Church," he was told. "Salt Lake City is headquarters of the Mormon Church."

"Oh," said the visitor. "I can understand now. The moment I saw him I said to myself, 'There goes a holy man.'"

A Tithing Lesson



David and one of his brothers were helping their father in the hayfield. They had driven out to the field to get the tenth load of hay, going to a part of the meadow from which they had taken the ninth load. "Wire grass" and "slough grass" were found in this area.

As they started to load the hay, their father called out, "No, boys, drive over to the higher ground." There they would find timothy and redtop, the finest hay in the field.

David called back, "Let's take the hay as it comes."

"No, David," his father replied. "That is the tenth load, and the best is none too good for God."

fe of President David O. McKay

An Answered Prayer



As a young child, David was often frightened at night. One night he could not sleep, for he imagined he heard noises around the house.

His brother Thomas was sleeping soundly beside him; his mother was asleep in a nearby room. Although his fright was increasing, he felt that he could not awaken them. So he decided to pray.

The real test of his fright came when he felt he had to get out of bed to kneel in prayer. Scared but determined, he finally made it, and he knelt and prayed to God to protect his family. In answer to his fervent prayer, he later reported, "A voice, speaking clearly to me, said, 'Don't be afraid. Nothing will hurt you.'"

"The Lord has a work for thee to do"



In July 1887 John Smith, Patriarch to the Church, arrived in Ogden Valley to give blessings to the faithful Saints. He stopped at the home of Bishop David McKay on Tuesday July 17, 1887, and blessings were given to all the children.

The first to receive a blessing was David O., 13 years of age. When the Patriarch placed his hands on the boy's head, he uttered words of prophecy:

"Brother David Oman McKay, thou art in thy youth and need instruction; therefore I say unto thee, be taught of thy parents the way of life and salvation that at an early day you may be prepared for a responsible position, for the eye of the Lord is upon thee. . . .

"The Lord has a work for thee to do, in which thou shalt see much of the world, assist in gathering scattered Israel, and also labor in the ministry. It shall be thy lot to sit in council with thy brethren and preside among the people and exhort the Saints to faithfulness."

When he had finished, he looked seriously at the boy and said, "My boy, you have something to do besides playing marbles."

Young David later found his mother, who was preparing dinner, and said, "If he thinks I am going to stop playing marbles, he is mistaken. The wise mother then sat down with her son and explained what Brother Smith really meant.

A Lesson in Sportsmanship



During a Fourth of July baseball game between Huntsville and its arch rival, Eden, one of the Huntsville players was forced to leave the game because of an injury. David O. McKay, who was younger than the other players, was drafted to take his place. It was an exciting moment, because the score was tied.

As the play proceeded, the umpire called, "Strike two!" The Eden pitcher, however, claimed that it was the third strike. A large, burly fellow with a quick temper, he picked up a baseball bat and started toward David, waving the bat menacingly and demanding, "Get out of there, kid, or I will crack this on

"Never mind," the President said to the young serviceman.

your head!"

In a cool tone David replied, "The umpire called only two strikes, so go back to your pitcher's box, and try to get me out. You have one more chance."

The pitcher looked at the determination on David's face and decided to continue the game. His next throw was a swift, straight ball. David connected and made a two-base hit. The next batter singled, and David reached home plate safely.

Thunderous applause rose from the spectators because the tie was broken. And applause rose also because David had stood up to a bigger man and refused to be bullied when he knew he was right.



A Father's Gift

One of David O. McKay's greatest pleasures as a father was to listen to the trio of his three oldest children, who played violin, clarinet, and piano.

When the oldest son, David Lawrence, was married, the trio disbanded, and the young man sold his violin to help pay his law-school expenses. At their next gathering the family—and particularly his father—missed the trio's playing.

Not long after that, the violin was repurchased—at a higher price—and presented by a loving father to his son.



Speaking of Building Funds

"You may have a new building if you can raise the money to pay for it, but do not expect one dollar from us." The board members of the Weber Stake Academy recognized the need for a new building, but they themselves had mortgaged their homes for the original building and could promise no help. Principal David O. McKay did not blame them for taking this stand, but their decision did not alter his determination to have more classrooms and a larger auditorium.

During his years at Weber Stake Academy, first as instructor and then as principal, David O. McKay gave sympathetic understanding to the problems of every student; he thus gained the confidence and respect of all. And during his tenure of office as principal, the school grew so rapidly that the existing quarters were inadequate.

With his usual leadership ability and unwavering enthusiasm for any project he felt was right, Principal McKay called a special meeting of the faculty of the academy. The problem was discussed and a plan adopted to visit every ward in the stake, as well as to solicit personal assistance from community members.

Few faculties of its size ever worked more diligently or with greater determination than did Principal McKay and the teachers of Weber Academy. But they succeeded, and the result was the erection of the $60,000 addition. And the board was not asked to contribute one cent.



"Tell your parents they have a good son."

A Chat with a Serviceman



A young man who was in the service visited the Church Office Building and asked if he might meet President McKay. The receptionist said that he would check. Instead of phoning President McKay's secretary, he decided to go to her office and explain the situation.

There he found President McKay with his coat on, hurriedly giving last-minute instructions to his secretary. When he was given the message, he said, "I'll go out with you and meet the boy."

As they met in the lobby, the boy was speechless, so moved was he at meeting the President of the Church. The President then put an arm around the youth and put him at ease by inquiring about his buddies and his parents. The young man replied that he had one associate who was a priest, as was he, but that his parents were not members of the Church.

"Never mind," said President McKay. "Tell your parents that you shook hands with me and that I told you to say to them that they have a good son. And give my regards to your buddy."

As the boy departed, President McKay, the receptionist, and he were all in tears.

The Gift of Tongues

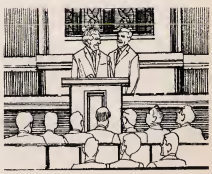


Among the gifts of the Spirit attendant upon David O. McKay has been the gift of tongues. Although President McKay is not a linguist, on more than one occasion he has known through divine assistance when his words were not being interpreted accurately.

Once he was addressing an audience at Aintab, Syria. Elder J. Wilford Booth was translating his message in the Turkish language. President McKay did not then—and does not now—understand a word of that language, yet as he listened to Elder Booth, he knew his thought had been incorrectly interpreted. He stopped the translator and said, "That was the wrong interpretation, Brother Booth."

President McKay then repeated his sentence in English.

"How did you know, Elder McKay," asked Brother Booth, "that I gave the opposite meaning?"



On another occasion President McKay was addressing an audience at Rotterdam, and Cornelius Zappey was interpreting.

President McKay spoke in English, and Elder Zappey repeated in Dutch what he thought the President had said. However, President McKay stopped and called Brother Zappey's attention to what he felt was not the correct interpretation. Before making the correction, Brother Zappey laughingly said to

the audience, "There is no need of my interpreting. Brother McKay understands Dutch."

A Visit to a Leper Colony



In 1955, while President McKay was at Suva, Fiji Islands, word was received that a patient in the leper colony outside the city wished to see him. She had met him when she was a little girl in Samoa 34 years before.

Although other plans had been made for President McKay's visit at Fiji, he remarked, "This lady has as much right as anyone else to speak with me. We shall go to her."

A taxi was called, and President and Sister McKay went to the group of cottages at the leper colony. There he was told that the woman was too ill to leave her room.

"If it is permitted," he said, "we shall go to her cottage."

Just off a corridor in a small ward waited a Samoan woman. As she greeted the visitors, tears streamed down her face. "I knew you would come, if it were at all possible," she said.

After receiving a blessing from the Prophet, she gratefully waved farewell.

"A miracle has happened"



In March 1939 Melvin T. Mickleson of Grace, Idaho, was stricken with a serious affliction in his right eye. His doctor suggested that he go at once to a specialist in Salt Lake City. After a thorough examination, the specialist said that it would probably be necessary for him to remove both of the eyes. But after one week of careful treatment, the doctor said he could possibly save one eye.

The day before the operation, Elder David O. McKay, then a member of the First Presidency, came to the patient's door and told him that he had heard of his sickness and wondered if he would not like a blessing.

Brother Mickleson said, "No one could deny the feeling of peace which came with him. As he blessed me, the pain became easy and then left me."

The next morning Brother Mickleson was examined by the doctor again. After checking one eye, the doctor said, "Some miracle has happened. We won't have to remove that eye. Why, you have received 15 to 20 percent of your eyesight."

The next day he told Brother Mickleson that 75 percent of his vision would come back, and on the third day that perhaps all of his vision would be restored.

Later the patient reported, "I was so humble and thankful that I could not tell the doctor what had happened. But two (*Continued on page* 816)

HOME HAPPINESS is obeying the commandments the Lord gave to parents.

Observe in the first scripture below the attitude of dedicated, unhurried teaching that the Lord describes: teach your children diligently as you sit together in your homes, when you walk with them, the last thing at night when you put them to bed, the first thing in the morning when they get up.

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:6-7.)

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

This is the promise of the Prophet of the Lord that was made to parents who teach and care for those entrusted to them:

"Love at home and obedience to parents will increase, and faith will develop in the hearts of the youth of Israel, and they will gain power to combat evil influences and temptations, and to choose righteousness and peace, and be assured an eternal place in the family circle of our Father." —President David O. McKay

HOME HAPPINESS is having the Spirit of the Lord in your home.



You can have the Spirit of the Lord by conscientiously holding your home evening and by praying for the guidance and blessing of the Lord in this effort. The Spirit of the Lord will increase your love for each other and increase the love and harmony in your home.

Out of the Canyon

● Few scenes in the world can match the majesty of beautiful Canyon de Chelley located near Chinle in northeastern Arizona. As one surveys the breath-taking view of the canyon floor from the rim of the gorge, he sees a landscape of checkered cornfields, scattered hogans, and a winding chocolate-colored river.

The calm silence of the great canyon seems to demand remembrance of one of history's saddest dramas. It was between these sheer red walls that the mighty Navajo nation was brought to its knees a hundred years ago by the cruel strategy of Kit Carson. By burning cornfields and slaughtering the Indians' sheep, Carson achieved what bullets had never been able to do. One by one the proud, marauding Navajos, driven by painful hunger, left their hiding places, forded the knee-deep river, and surrendered.

But time, the great changer, has not forgotten Canyon de Chelley and its humble people, some of whom, after a few years of captivity, returned to the security of its great walls. Though much is still the same, much has changed. One standing on the canyon rim today views scenes of a different character.

A Navajo boy and his father emerge from their cedar home. Together they mount a thin pony and ride away from home. The morning silence is broken by the horse's hooves striking rocks on the stony trail. The sound soon changes as horse and riders cross a murky river. On the opposite bank the son dismounts. With a pull of the rein the father heads the horse toward home.

The boy walks toward the mouth of the canyon with hope and courage, not with defeat and despair as did his forefathers. He, like those of old, feels hunger. But his is a different hunger—a spiritual hunger.

Time has also changed the little community of Chinle, which guards the entrance of the canyon. A new steeple—representing a vigorous new faith—pierces the desert sky. It is toward the steeple of a beautiful Latter-day Saint chapel that the young Indian is traveling. There, he and twelve other young Navajos meet early each morning in a seminary class.

Observers of this class at Chinle (or any of the dozens of similar classes held in various locations of the Indian world) have one basic question in their minds: Why do these young people make such great sacrifices to attend seminary when they must arise in freezing temperatures in unheated homes; often must dress without light; receive, in most cases, no parental encouragement; and must walk long distances?

In reply, Don Hunsaker, seminary district coordinator of northern Arizona and New Mexico, says: "These young people are hungry for the gospel. They want to learn and are willing to make sacrifices to do so. Our teachers give them spiritual truths."

An Indian student in a Gallup, New Mexico, class was asked: "What is the easiest thing for you to accept about the Latter-day Saint Church, and what is the hardest?" The young man replied: "It is easiest to accept the fact that there is a God with a body of flesh and bones. The hardest thing to accept is the idea that the Latter-day Saint Church is the only true church."

When asked why he had difficulty accepting the Church as the only true one, the boy replied: "For many years my parents have taught me the religion of the Indian. Now I am confused; I feel the Latter-day Saint Church is true, but I still have old ideas. That is why I come to seminary. I want to know the truth."

Others of the Indian students are not confused. They know that the Church is true. They attend seminary to learn more so they can teach their people. One such boy is Ronnie Paquin, a Zuni Indian. His brother is now serving a mission, and Ronnie is preparing to do the same. After high school he will join several hundred other Indian students at Brigham Young University for a year of study, and then, in his words, "I'll be ready."

The number of Indian students in seminary increases each year, as does the searching nature of their minds. A teen-age boy at Intermountain Indian School in Brigham City, Utah (one of nearly a dozen off-reservation boarding schools where seminary classes are held), said, "Words about religion used to go in one ear and out the other. But since I've started attending seminary these words are stopping inside."

At Crownpoint, New Mexico, Lynn Welker, one of 38 full-time Indian seminary area coordinators, reports that his problem is finding classroom space for the 60 young people who come to the Latter-day Saint chapel three mornings each week for seminary. Assist-

..into the World

ing area coordinators are many full-time missionaries who give classes on a daily or weekly basis, depending upon the time schedules of the students.

An example of growth is the Ft. Wingate, New Mexico, class. In two years it has grown from 83 to 248 students, and the new seminary building is now too small to hold increased enrollment.

Yes, the Indians are coming out of Canyon de Chelley again. They're coming out of the rock shadows of Monument Valley, out of the Zuni pueblo dwellings, off the high mesas of the Hopi land, off the plains of the Dakotas and Oklahoma. Some nine thousand Indians, like their ancestors of old, are coming out of 21 states and Canada to feed their hunger for the spiritual truths cherished by their Book of Mormon ancestors.



BY GEORGE G. DURRANT

George Durrant, father of six children and working toward a Ph.D. at BYU, is one of the Church's most prolific writers. He has authored seven year-length courses of study, co-authored four others, and written over 150 film scripts for the Indian seminary program. He is also a member-writer of the home evening manual committee.

FICTION

BY RICHARD L. SARGENT

Heart's Gambit













876-0979

THE PHONE

was ringing as Paul Marston entered his small apartment. Tossing his books on the couch, he picked up the phone. He was a large young man, both tall and heavy. He moved hesitantly, carefully; because he had been called "clumsy" so often, he believed. Before he had a chance to say anything, a girl's voice said, "Hi, where have you been all these months? The chess board is sitting here gathering dust. Aren't you ashamed of yourself?"

Paul smiled. "Sounds like a wonderful invitation, but . . ."

"Oh! You're not John, I'm so sorry . . ."

"I'm even sorrier," he said.

"But you shouldn't be. John Whitcomb's in his sixties."

"He's very lucky to know you, anyway."

"Oh? What makes you think that?"

"Your voice—it could only belong to a very lovely girl."

She laughed. "That just proves how deceiving voices are. I'm awfully sorry to have disturbed you—must have dialed the wrong number."

Before she could hang up, he said, "Hey—I play chess too. If you can't locate John, I'd be only too happy to substitute."

As though amused, she said, "No, I'm afraid that wouldn't do at all."

"Married?"

"No . . ."

"Well, if you won't play chess with me, then how about dinner some evening?"

"Sorry."

With regret he said, "If you ever run out of chess opponents, give me a call. The name's Paul Marston, and the number is 876-4546."

"Can't tell," she said warmly. "I might just do that."

He wished he'd at least asked her name before the line clicked.

He walked to the front window overlooking La Brea Avenue and looked down at the early-evening traffic. A foursome of laughing people were walking along the sidewalk in front of the building. The girls were blonde and beautiful and their escorts slim and handsome. They were probably going to The Fogcutter, a fine restaurant just up the block. The girl he'd just been talking to would probably be going out to dinner tonight. She sounded as though she'd be a vivacious, sparkling girl with many friends—and, of course, a steady boyfriend.

He went back to the couch, sat down, and opened the engineering textbook. Symbols, hard logic, and theories of bridge construction might drive the memory of that lovely voice from his mind. There was some consolation in the fact that he'd at least asked for a date. He usually lacked the nerve or became too tongue-tied. He grinned. Maybe there was hope for him yet. . . .

He couldn't forget the girl. Often, during the next few evenings, he found himself glancing at the phone, wishing she'd call back.

It was almost two weeks later that she did call again, and he could not help feeling that she could not forget their accidental contact any more than he could.

"I hope you won't think I'm being too forward," she said, "but I'm alone tonight and bored silly, so . . . well, I thought I'd take you up on that offer of a chess game."

"That's marvelous—just give me your address and I'll be right over."

"Oh, I didn't mean that—I mean by phone."

"By phone? I've heard of chess by mail but not by phone."

"In that case we'll just have to invent it."

"Look, I'd be more than happy to come over."

"Of course, if you'd rather not play at all . . ."

"Okay—by phone. Give me a few minutes to set up the board. Give me your number, and I'll call you back."

She hesitated, as if thinking it over very seriously. "Okay, the number's 876-0979."

Continued from preceding page

The story of a girl who played chess by phone but refused to meet her opponent.

AND WHO shall I ask for?"

"Darlene."

"Pretty name. What's the last part?"

"You won't need it—I'll answer."

"Okay, mystery girl, call you back in a few minutes."

While setting up the board, he decided to keep notes and learn everything he could about her. He knew her first name and, from the phone prefix, that she lived in the Hollywood area. With a few more clues he might be able to find her.

As the chess match progressed, he went on the theory that the best way to get information was to offer some. He told her that he was 22 years old, that he worked in an electronics warehouse, and that he was going to night school to become an engineer. In return he learned that she worked at a magazine stand in an office building. She wouldn't even give him its general location.

"Knight to bishop six—check," he said. "And are you blonde or brunette?"

"Sort of a cross between ash and dishwater," she said. "Pawn takes knight."

"Rook to pawn six. I'd guess you're about 21."

"Oh? Do I sound all that mature and ancient? I'm 19—well, I will be next month. Queen-knight pawn to pawn three."

He noticed that she considered and then evaded most of his questions. He did find out that she wasn't going steady with anyone and that she lived with her mother.

She won the game and offered him a return match Saturday evening, after he'd completed his homework.

He lay awake for several hours thinking of her—trying to visualize her. Why would she play chess by phone but not let him visit her? Was she playing some game besides chess with him? Still, a girl who would invite an elderly man over to play chess with her—well, she just couldn't be the same as the college girls he met—or rather didn't meet—who were interested in glib, handsome guys. Darlene didn't seem to find him as dull and bookish as other girls did. Maybe something would come of it. . . .

They played chess at least three times a week. Darlene was always warm, friendly, and very careful not to say anything that would enable him to find her.

One night, as the game ended, he said, "Darlene, don't you think the joke's gone far enough? I mean, we've been friends almost two months, and you won't even tell me your last name."

"Terrible, aren't I?" she teased.

"I feel odd about being attracted to a girl and not even knowing her last name."

She moaned softly, then said, "Paul . . . Paul, don't say things like that. It can never be any more than friendship for us—just as it has been."

"But why? You're not married—not even going steady."

"There are reasons, Paul, very good reasons."

"Then tell me what they are. You're not being fair."

"No, I suppose not," she admitted. "Paul, maybe we'd better drop the whole thing. I can't ever see you."

"Don't be ridiculous. Look, I want very much to meet you—to take you out."

The words tripped on tears as she said, "Paul, we've enjoyed playing chess so much, can't we just go on as we have been?"

"No—I can't. It isn't enough, Darlene. Not when we can have so much more. Don't you know that every time I hear your voice, I want to be with you?"

"I'm sorry, Paul, I should have known that sooner or later it would have to end this way. Good-bye. It's been a lot of fun, and I'll think of you often."

"But Darlene, it doesn't have to end . . ."

She'd hung up.

He tried to call her back and got a busy signal. It remained busy hour after hour. The following day he got a recording saying the phone had been disconnected. Without much hope, he called information and was told the number had been changed to an unlisted one.

There was one final possibility. Paul eyed the massive Los Angeles phone directory, then opened it. He ran his finger down the column of numbers, halting momentarily at each one with an 876 prefix. He smiled at the thought that if her last name began with "Z" it might take him months to find it.

It was in the "E"s. Her phone number matched the name "Mrs. Shirley Evans"; undoubtedly that was Darlene's mother. The address was only a dozen blocks away. . . .

Paul parked his car (*Continued on page* 808)

With the number of new converts to the Church increasing throughout the world, the following interview, held between sessions of the April general conference, is of particular interest. Participants are President Johan P. Jongkees, Holland Stake; President Michael Panitsch, Hamburg (Germany) Stake; Hans B. Ringger, first counselor, Swiss Stake presidency; George Watson, first counselor, Sunderland (England) Stake presidency; Bishop Eusebio Lara, Madero Ward, Mexico Stake; Samuelu Atoa, first counselor, Apia (Samoa) Stake presidency; Matthew T. Chote, second counselor, Auckland (New Zealand) Stake presidency; and Bishop Arthur W. L. Smith, Newcastle Ward, Sydney (Australia) Stake.

The Era Asks

About New Converts Throughout the World

Q—What in the Church first interests investigators?

Chote (New Zealand)—The example of their Latter-day Saint associates in school and community life.

Atoa (Samoa)—We find that people who see our youth give talks and pray want their children to do the same.

Smith (Australia)—We're also often asked about the youth program, and we find that other churches are



Entire group during interview.

adopting similar programs.

Jongkees (Holland)—Family unity is another aspect that attracts many converts, as does also the Book of Mormon.

Lara (Mexico)—Investigators are interested in the complete organization of the Church and the manner in which the gospel is taught to members from infancy to adulthood.

Watson (England)—England is a country of old traditions. People who do anything against these traditions—as the Mormons do by not drinking tea—are noticeable. English people, even husbands and wives, tend to do things singly, whereas in the Church we do things as a family unit. This also creates curiosity.

Ringger (Switzerland)—Investigators are impressed that we know where we come from, what we have, where we are going, and that we feel and act accordingly.

Q—What noticeable changes do you observe in the lives of new converts?

Smith (Australia)—The Church helps one develop his self-confidence and brings out in a man the ability to lead his family. When he joins the Church he becomes the head of his family and accepts his responsibilities better than in the past. We also find that his wife acquires a desire to follow him and to give love and support that didn't previously exist.

Chote (New Zealand)—We see an immediate increase in leadership ability and opportunity for development through activity in priesthood quorums and the auxiliaries.

Panitsch (Germany)—I often think of new members as blossoming like flowers. The Church brings out their talents; they are more friendly, personable, and attractive to others around them.

Jongkees (Holland)—We find it rather striking that members who have had hardships and a gloomy outlook experience a change in attitude when they join the Church. They find they *can* have joy in their lives.

Watson (England)—The new convert's outlook on life actually becomes visible in his life. For example, a group of Relief Society sisters recently met in our home to hear a lesson from a nonmember who was an authority on a specific subject. When she finished speaking she asked, "Why do you people look so different? You look strangely happy. There is definitely something different about you!"



Arthur W. L. Smith, Matthew T. Chote, Hans B. Ringger.

Q—What kinds of responsibilities do you give new converts?

Ringger (Switzerland)—We always have a job for an active member. As soon as the converts know something about the programs of the Church, they are asked where they would be willing to serve.

Panitsch (Germany)—We have not had good experience in giving too much responsibility at first to new converts. We begin with small assignments and then increase them as they become ready.

Watson (England)—We try to put a strong older member with a new member, so they can work closely together. This helps develop the new convert quickly.

Smith (Australia)—Many of our converts have previously had tremendous experience in such programs as scouting. We try to assimulate these people into the program with which they are already familiar. New converts are often as capable as older members. Our stake president, who has been a member three and a half years, was called to his position after just 14 months in the Church. Each day as we follow him and take his counsel we become more convinced of the divinity of his call.

Chote (New Zealand)—Some of our bishops and counselors have been in the Church two years or less. We have members of stake presidencies who have been in the Church less than six years. In fact, one counselor in a stake presidency has been a convert for just two years, but his capacity for faith, desire to learn, interest in establishing the kingdom, and devotion are such that in two years he had perhaps the equivalent of ten years' experience.

Lara (Mexico)—There are many callings we can give



Darold Marlowe, Johan P. Jongkees, Jay M. Todd.

new converts. For example, they can be substitute or assistant teachers. We also use them as stake missionaries. In my ward two young women desired to be stake missionaries after having been in the Church less than a month. They served very well.

Jongkees (Holland)—Our best leadership has developed since our stake was organized. However, we do have a problem: In the last two or three years about 85 percent of our new converts have been women.

Q—Why do more women than men join the Church?

Jongkees (Holland)—Possibly because women are more



Samuelu Atoa, George Watson, interpreter, Michael Panitsch.

responsive to the truth than men.

Chote (New Zealand)—Perhaps more mothers are attracted because of the very nature of motherhood. Their responses are keener, more spiritual.

Atoa (Samoa)—In our area we have a cultural system in which people always follow the chiefs. Therefore, we seldom have anyone join the Church until missionaries have preached to the chiefs. Even the children look to their chiefs for guidance.

Panitsch (Germany)—We live in a materialistic world in which men today feel that they don't need the gospel; they are self-sufficient.

Q—What do people in your country think of Mormons?

Ringger (Switzerland)—A typical example is the attitude I found when we had to contact the government before we could build a chapel. The government officials believed that Mormons are heretical and that they don't have as many wives as they used to have. It is astonishing that intelligent people today still have such ideas. Many of these people, of course, have had little or no contact with the Church. Those who have known us, however, think of Latter-day Saints as clean and successful—and rich.

Watson (England)—It is common to find adverse criticism toward the Church in the press. But we also find that the press is our greatest ally, because people will ask, "Do Mormons really believe what these articles say they believe?" This leads them to investigate.

Chote (New Zealand)—Until a few years ago the people of New Zealand thought of the Church as predominately a Maori or Polynesian organization. But

in recent years many Europeans have joined the Church, and now the membership is 65 percent Polynesian and 35 percent European. We are also subject to opposition from the Council of Churches, which in New Zealand does not recognize our Church and labels it as non-Christian. We receive little or no recognition in the press, nor can we secure time on radio. But in the past two years, since the church building program has been accelerated in New Zealand and many chapels have been built, we find that we are increasingly being accepted.

Atoa (Samoa)—Nonmembers call Latter-day Saint missionaries "cowboys" because of cowboy movies they have seen. But of all the churches in Samoa, ours was the only one to show a significant membership increase in the latest census. People are also impressed with missionaries who enter happily into the homes of *all* people, sit cross-legged on the floor, and eat native food.

Smith (Australia)—In Australia the attitude toward the Church has changed tremendously. The press gives us very good publicity, and any criticism, when handled correctly, has been turned to our advantage. Recently when a minister had criticized the Church our stake president called a public meeting. The hall was filled with people who asked questions about the Church and its principles. Even inactive members said they hadn't realized the strength of the Church's position.

Lara (Mexico)—Often a new convert's family thinks he is going to be separated from them because he changes his way of life so much. Many people are fearful, not knowing what kind of influence the Church will have in their family.

Q—Are you aware of Latter-day Saints in other parts of the world?

Ringger (Switzerland)—When we talk about America, we talk about the Mormon pioneers. But when we speak about Mexico, for example, we don't realize that Latter-day Saints are there. We don't know anything about other members except those in Salt Lake City.

Chote (New Zealand)—We are aware there are Latter-day Saints in other parts of the world only because of the cosmopolitan nature of New Zealand and of the Church itself. We have members who are American, English, Scottish, Dutch, Swedish, Polynesian, and Canadian.

Jongkees (Holland)—I wish I could say we are aware of the activities of other members of the Church, but basically we are not. To be more aware of other Latter-day Saints would give us a real feeling of brotherhood, advancement of the kingdom, and the worldwide nature of the Church.

Panitsch (Germany)—We are not unacquainted with the fact that the Church is spread all over the earth, but only through personal contact can we actually know Latter-day Saints in other parts of the world.

Smith (Australia)—We need to communicate more with each other in order to become more aware of each other's achievements, problems, and goals.

Q—What do you do when members want to immigrate to Utah?

Chote (New Zealand)—For us this has been less of a problem since the New Zealand Temple was built and stakes established. Also, because of immigration restrictions few of our people have been able to go to Utah. With regular visits from General Authorities and general board members, our people are much more satisfied to remain where they are.

Jongkees (Holland)—When our stake was organized the urge to emigrate subsided somewhat, but in recent years it is increasing. Our problem is complicated by the fact that Holland is overcrowded and that the government sometimes subsidizes emigration. Many of our young people want to go where they can have more freedom of choice. When they express a



Interpreter, Michael Panitsch, interpreter, Eusebio Lara.

desire to go to Utah we tell them frankly that the Church needs them in Europe but will not stand in their way if social conditions prompt them to emigrate.

Watson (England)—We find that people who are married and have families usually don't want to move, but the young people often do.

Ringger (Switzerland)—This discussion has certainly shown us that only the gospel can bring us together. Every country feels the need for peace. The United Nations and other organizations of this kind have attempted to bring the world closer together, but this will be possible only through the gospel of Jesus Christ.

The Boyhood of Joseph Smith

BY PRESIDENT
S. DILWORTH YOUNG
OF THE FIRST COUNCIL OF
THE SEVENTY

These stanzas are part of a larger work, which has not yet been printed, composed by Elder Young.

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VERMONT, 1805
THE COUNTRYSIDE

In the spring
Vermont slowly unfolds
Her verdure.
The hills with pastel hues
Warm to the sun.
Color builds on color
Until by June
The green of summer
Settles on the land:
This land,
This granite land,
Veneer of green
Upon the hard land.

. . .

October comes,
The hard work
Bearing fruit.
Corn stands tall, the sunlight caught
In each symmetric ear;
Pumpkin, the gold
Of old Vermont,
Lies nesting on the vines.
The hills—quiet in the green
Of summer—now burst into flame
Of yellow, red, and bronze.
And lake and stream reflect
The glow of brilliant hill—
Frozen, still,
Ever burning—nonconsuming,
Even as that sacred bush
Of long ago.

Too short the autumn time,
Then winter's silent hand
Paints a softer picture
On the land.
Deceiving softness, this white,
This quiet white.
Deep snow and icy drift
Bring
Painful bite of frost
To fingers aching
In the cold.

And there, the cabin snug
Against the cold
Of that December morn,
A child is born,
A man child.

Deeper piles the snow.

No angelic song is heard
To mark the time of birth,
The coming of a prophet
To the earth.

NEW YORK, 1820
THE PLACE

A boy will know the woods
Around his father's farm,
Know the leafy aisles,
The places
Warming to the heart.
Such places grow into
A part
And parcel of a boy.
Without his knowing why
They give him joy.
To them he oft returns,
And goes away with lifted soul.
These places heal and comfort
And make whole.

THE VISION

There, on that spring day,
He found a place
No eye could see
And, falling on his knees,
Began to ask of God
The truth.
The truth was what he wanted
From the Lord:
Which was his church?
Which taught his holy word?



Then suddenly—
No warning sound—
An unseen power bore him to the ground;
Cut off his speech, his breath.
His life at stake!
Darkness complete!
No light!
Terror gripped his soul—
No one to hear
His cry for help;
His being tight
In mighty hold of some
Grim,
Evil
Person from the
Spirit world.

God spake!

Release from darkness
Came with brilliant light.
Gone now was fear.
Two beings stood in air
Above his head.
Transcendent glory from them shone,
Their brilliance brighter than the sun.
One spoke:
This is my Beloved Son,
Hear him!
Like some vast organ swell
His voice ran pure and free,
Echoing through the forest,
Filling the vast reaches of eternity.
Gone now was fear,
Terror was no more.
The boy spoke as a boy,
A simple question asked:
Which church is right?
Swift was the reply:
In my sight all have
Gone astray;
None are right.

OUT OF THE FOREST

Out of the forest came Joseph Smith,
Throwing his long, thin, gangling legs
Across the worm fence
Dividing his father's field
From the forest—
The brooding, darkening forest,
Long shadowed from the setting sun—
These forest woods,
Made sacred by this visit,
This revelation of the great Eternal God
And his exalted Son.

And so across the field he came,
Threading his way toward home,
The cabin home,
The frontier cabin home;
Threading, too, his way,
His lonely way,
Toward his destiny.

In such a simple way
Eternal work begins.



THE ANNOUNCEMENT

He pulled the latch string on the cabin door
And stepped across the rude-carved puncheon floor.
He leaned exhausted against the mantle shelf.
His mother, keen of eye to notice each
Small change in temper of each one,
Said:
What's the matter, son?
Are you ill?
And he,
With solemn dignity
Of fourteen years, replied:
I'm well enough off.
A pause, a long pause,
Then the awkward words gushed forth:
Mother, I can say to you
That Presbyterianism is not
True.

ANNOYANCE STARTS

Parson Brown tied his horse to the worm fence
Bordering on the field where Joseph Smith (the father),
Tall and lean,
With iron muscles swinging axe
In clean, untiring stroke,
Stood felling trees.
He spoke:

Howdy, Joseph, that's a likely axe you swing.
The blade falls true and cuts the notch out clean,
As a good axe should.

It's good to see you, Parson.
Won't you walk up to the house
And set?

Not yet! This will do. I want to talk
To you about your boy.
Can't you keep him busy so he won't be having
Time for visions,
Stirring up the neighborhood?
Such goings on are from the devil,
And he will come to no good end.
Visions are no more,
Not since John closed the door
On Patmos.

Parson, once I thought you knew
The way to light and truth;
You said:
John's Revelation is the last—
If any add to it they're damned.
But now I know you're wrong.



You ask about my boy—
My visionary boy.
I don't know what it means
And can't pretend to know the end,
But one fact I do comprehend:
That my boy saw
Two Beings, glorious and bright,
Who said that yours,
And every church, is wrong,
Is not of God.
Now, I will stand behind
That boy. He has my
Backing, my support.
And further, I will
Say (with slow, sharp spoken word)
This message comes from God,
Directly from the Lord.
With angry voice the parson said:
So! You're deceived as well.
I tell you vision is no more.
Revelation's dead!
This comes from hell!
We'll see who's right!
The father raised his axe:
And with a blow both fast and true
Drove the blade into the tree
And sent it crashing to the earth.
So shall error fall,
He said.

The parson, trembling, angry,
Got into his chaise and drove away,
Past the forest, past the place
Where Joseph crossed the fence
On that spring day.
The lingering sacredness about the spot
He could not know.
He took the whip
And, venting anger on his horse,
Vanished up the road in clouds of dust.

THE CRUELTY OF YOUTH

A group of country boys
Sitting on the top rail of a fence
Making noise—
Any noise if loud
And raucous
Satisfies boys.
There was
Loud talk
And swearing,
Cursing among
Those bolder (and older)
Daring God to
Smite them
(and from experience
knowing that he would not),
The bravado of
Youth
Caring naught
For truth.
Eager to display their
Manhood by acts which
Belie manhood—
These saw Joseph Smith
Walking toward them,
Walking into town
On some errand bound—
And seeing him
Began to laugh with
Snide remark
And quick aside.
The bolder ones,
With twisting quip
And flippant lip,
Asked if his angels
Were with him
That fine day.

None left the fence;
None dared to try
His strength—
Arm against arm—
But like a flock
Of cawing crows,
Their thoughts as
Black as feathers
On the bird, they
Lined the fence.
Joseph heard but
Walked his stoic
Way
And paid no mind to
What they had to say.
There were no friends
Among these
Noisy youths,
These thoughtless enemies
To light and truth.

Swing and Sway with

"Forward—two, three; back—two, three; step, step."

The words rang out over Herb Alpert's scintillating Tijuana Brass as the director called the steps for the western swing. Laurels and Ensigns with their MIA leaders were swinging and swaying across the floor of the cultural hall in lovely and different routines.

The happy and thoroughly absorbed dancers were attending an MIA dance workshop. A reawakened enthusiasm for the creative art of dancing is being generated within the Church as a result of the dance workshop programs, which have been conducted throughout the Church since early February.

One of the most universal of the arts, dance reflects the culture of any age. From the slow and graceful minuet to the expressive, rhythmic swing, the dance has been a means of emotional outlet, of physical relaxation, and, when guided by standards of good taste, an expressive art form of beauty and grace.

In organizing and conducting the workshops, the MIA faced two challenges: (1) The more conservative and mature people, remembering the closed-position dances such as the waltz and the fox trot (see photos 1, 2, 3, and 4) were reluctant to accept the trend in modern dancing for the open position, also called the "shine" or "solo" position (see photos 5, 6, 7, and 8). (2) The young people had developed a free style of dancing in the solo position, an individual type of movement that had resulted in hip-shaking contortions and shoulder movements, which movements, when exaggerated, were unacceptable to church standards.

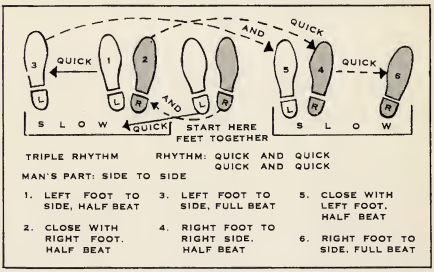
While not all of the young people in the Church participated in the new fad dances, the interest was so widespread that it was deemed necessary to remind the youth that "church standards prohibit dancing that is suggestive or sensual in any way," and "as members of the Church, it is imperative that youth use wisdom in establishing and adhering to church dance standards so that good taste is exemplified."

Then President David O. McKay, out of his love and concern for the well-being of the youth of the Church, made the following statement:

"Many of the young people of our Church do not have any evil intentions in dancing current fad dances. However, we think the test of a proper dance is not whether the dancers have evil intentions but whether the dance is of such dignity and propriety that, even to an onlooker, it suggests nothing but style and good grace. After all, young men and women of our Church should shun even the appearance of evil. That is why we would very much prefer that you avoid the current trend of what, to many of us, appears to be vulgar dancing. There are too many fine things in this world for the young people to engage in without resorting to dances that are questionable.

"I hope that you will follow my advice by dancing in accordance with the standards described. You will find that when you accept these standards you will get more joy and wholesome satisfaction than you do from the questionable dancing engaged in by many."

How graciously the young people responded is expressed in the words of Janice Doutre, a student at Ricks College: "When the church leaders came out with the stand on dancing, it hit pretty hard at our college. At first I think I was just as upset as the rest of the students, but after standing off the dance floor and watching some of the contortions and movements I came to peace with myself. My opinion is that dancing is an art given to us by our Heavenly Father. He gave us the ability to make the movements and to be creative. We owe it to him to make our movements beautiful and reflective to him."



So the workshop was born. It has been successful in showing the more conservative dancers that danc-

ing in the solo position can be fun and is appropriate in social ballroom dancing. It has also taught the young dancers that the foot movements they have been using in the so-called fad dances are the same as those that have been used for years in social ballroom dances.

The workshops have shown that the young people of today want new and individual dance forms to express their generation and that these young people have welcomed the suggested program from the Church and are learning and enjoying the new dances.

During this coming MIA year, a catchy dance called "Sunset Swing," danced to the music of Henry Mancini's "Pink Panther," will be introduced.



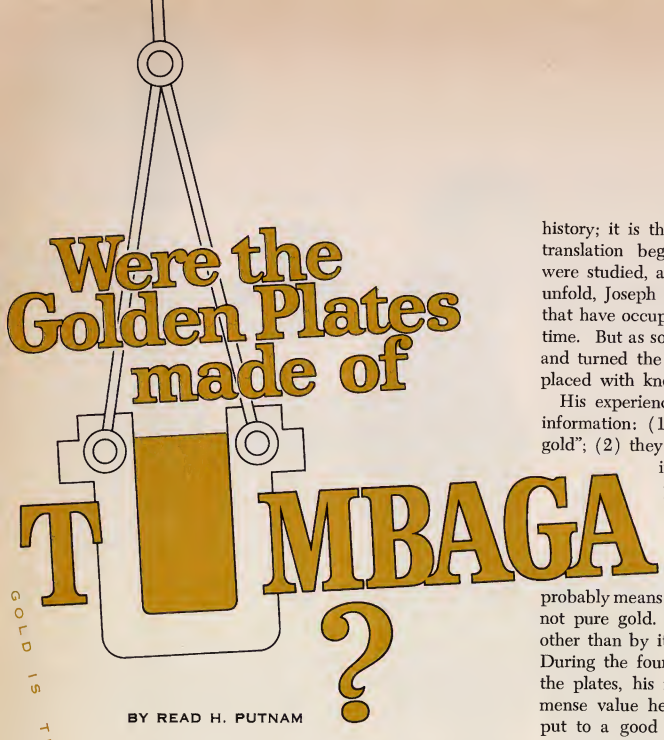
BY MABEL JONES GABBOTT

EDITORIAL ASSOCIATE

For a successful dance season, the MIA has offered to wards and branches these suggestions: There should be dance directors in every stake and ward, mission and branch. Dance parties should be held on a regular basis, preferably weekly. These can be held on ward (or branch), multi-ward, or stake basis. Dance directors should plan to teach the new dances for an hour or so before the dance gets underway, and whenever possible they should provide dance training on regular MIA nights.

This year let's get in the swing—the "Sunset Swing" —at MIA!

Were the Golden Plates made of TUMBAGA?



BY READ H. PUTNAM

Read H. Putnam, who resides in Evanston, Wyoming, is a professional genealogist. He is serving as high priests group leader of the Evanston 4th Ward, Woodruff Stake.

GOLD IS THE MOST DUCTILE OF ALL METALS. IT CAN BE HAMMERED INTO A

The archaeology of the Book of Mormon begins with a stone box and a set of metal plates. These articles produced the first knowledge of the Nephite people in modern times, although there were other items in the box. The other items were not the products of the Nephites, however, so are not to be considered here. The plates, in part at least, were manufactured by one of the first men of the Nephite nation, while the stone box was probably made by one who saw the collapse of that nation.

The first consideration in the study of Book of Mormon archaeology is not translation, text, or family history; it is the plates themselves. Long before the translation began, before the engraved characters were studied, and before the Nephite story began to unfold, Joseph Smith's mind was busy with questions that have occupied the minds of generations since his time. But as soon as he had hefted, handled, smelled, and turned the pages, his questions began to be replaced with knowledge.

His experience has passed on to us the following information: (1) The plates had the "appearance of gold"; (2) they were about 6″ x 8″ x 6″, or 288 cubic inches in size; (3) the surfaces of the plates were engraved with figures of "curious workmanship"; and (4) they could be easily lifted and carried by one man.

The term "appearance of gold" probably means that the plates were yellow in color but not pure gold. The easiest way of identifying gold, other than by its color, is by its weight and softness. During the four years the Prophet waited to receive the plates, his mind perhaps speculated on the immense value he thought they represented. He was put to a good deal of schooling by the messenger to insure that he would not attempt to convert them to wealth. Reflection on the subject later caused him to say "appearance of gold" rather than gold or pure gold. He must have realized they were not 24-carat gold. Perhaps he noticed some red fracture around the binding holes or realized they were lighter in weight than he had expected they would be. Evidently there were reasons that he thus decided to qualify his description of them.

The engravings on the plates, he reported, were "small" and "of curious workmanship." The plates were "filled with engravings" and were "not so thick as common tin." The exact size of the engravings, or glyphs, and the distance between them and between the lines are not known. However, the author has a specimen of hand-engraved work in English that is very legible and in which the lower-case letters are less than 1/16 of an inch in height.

The "curious workmanship" displayed by the plates seems to indicate that the Prophet was unfamiliar

with the script. The surface of the plates probably would have been polished. The plates probably would not have exceeded .02 of an inch in thickness, and might have been a good deal thinner than that. In any event, the manufacture of the plates would be a prime factor in the success or failure of the engraver. The metal would need to be soft enough at the surface to accept the engraver's tool yet firm enough in the center to keep the plate from distortion under the pressure; it would also have to be smooth enough for the lines and figures to retain their proportions. The plates were described by Joseph Smith as "beautifully engraved," so we may suppose the metal met all these requirements.

The plates were not so heavy that a man could not carry them. Joseph Smith was a man of youth and vigor, yet Mormon was 74 years of age when he turned them over to his son. (See Morm. 6:6.) We are not led to believe that the weight of the plates was a great hindrance. The witnesses testified that they had "hefted" them, indicating that the weight seemed tolerable.

Gold is the most ductile of all metals. It can be hammered into a leaf .0003 of an inch in thickness, and a single ounce can be drawn into a thread 35 miles long. Silver and copper, the next two most ductile metals, range very close to gold, both having properties almost beyond imagination.

Tumbaga is an alloy of gold and copper, the only two colored metals known to man. Gold melts at 1060°C. and copper at 1083°C. Yet an alloy of the two metals that has 15 to 40 percent copper melts at 200 degrees C. less than gold.

The early American smiths used the alloy of tumbaga extensively. It ranged in content from 97 percent gold to the same proportion of copper, with several trace metals as impurities and silver as an impurity or deliberate alloy up to 18 percent.

Studies have been made of metals of pre-Hispanic Panama and the peoples who possessed them. Of the 15 cultures studied, all worked with gold, 9 employed silver, 11 or perhaps 13 knew copper, and 8 worked tumbaga. All 15 knew the hammering process, while six employed the art of engraving. These cultures employed a wide range of gold and copper alloy in both hammering and casting, but they seem to have employed the higher gold alloys more in objects manufactured by hammering.

Artifacts now accredited to these fifteen cultures may or may not have been made from alloys employed for the first time. The wide range of analysis and the apparent diversified methods and objects manufactured with like alloys indicate that the metal was used many times before it appeared in the articles discovered as artifacts of the cultures. The workmanship of the artifacts was the prime means of identification for classification rather than the alloy. It is very unlikely, then, that metals employed by the Nephites or objects they manufactured that later fell into the hands of successive nations would be preserved in workmanship, analysis, or location for us to identify and declare as being peculiar to them. In the case of the plates from which the Book of Mormon was translated, then, we have the artifact and the positive identification.

The versatility of tumbaga indicates that the American smiths were not required to be exacting as to particular gravimetric alloy. And it is apparent that whatever the alloy or object, once the gilding was applied, the result to the eye alone would be gold.

There is one property of tumbaga that should be remembered. When the copper content is particularly high and the gilding not perfect, the whole inside of the alloy beneath the gilding skin will destroy itself with electrolysis.

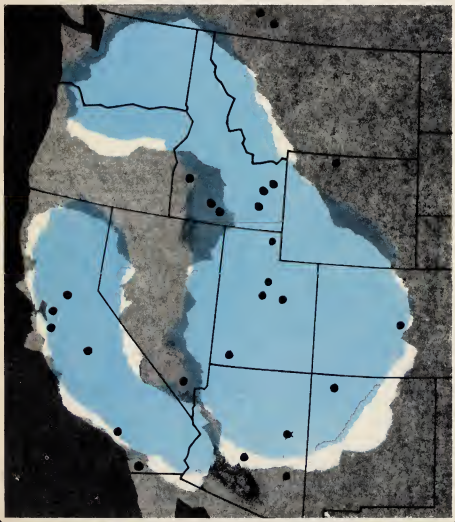
Tumbaga, the magic metal, can be cast, drawn, hammered, gilded, soldered, welded, plated, hardened, annealed, polished, engraved, embossed, and inlaid. Yet with all this versatility, tumbaga will destroy itself if it is improperly alloyed, improperly stored, or improperly finished. (*Continued on page* 828)

A SINGLE OUNCE CAN BE DRAWN INTO A THREAD 35 MILES LONG

LEAF .0003 OF AN INCH IN THICKNESS. AND A

Branch Genealogical Libraries

Branch genealogical library sites in western U.S. Libraries are also in Mexico City; Laie, Hawaii; Jacksonville, Fla.; and Cincinnati.



The microfilming program and the new branch genealogical library system have teamed up to provide the Saints with the records they need to extend their genealogies—right in their own localities! As of July 1 there were 33 branch libraries in operation, and each month several new branches meet the requirements, pass the inspection, and launch into vigorous genealogical activity.

What Does a Branch Library Do?

Branch libraries provide microfilm. The Genealogical Society of the Church is engaged in one of the most active and comprehensive genealogical programs ever known to the world. Microfilming is part of this multimillion dollar genealogical operation. Via microfilm and the branch library system's film-loan arrangement, the vital records of the world can now be brought direct to the Saints so they can search for unidentified ancestors. Such documents as census returns, land grants, deeds, probate records, marriage records, cemetery records, parish registers, and other records known to be of genealogical value are being microfilmed. More and more church members are obtaining access to these records through the new branch genealogical library system.

Branch libraries provide books, too. Each branch is given a basic genealogical reference book list by the main Genealogical Society library and is asked to acquire these books as soon as possible. As funds permit, the branches acquire as many books and periodicals as they can. In addition, many Saints donate their own personal book and periodical collections to the branches in their localities to help the branch collections grow faster.

Specialized research classes, advice, and counsel are other big features of branch libraries.

Who Is in Charge of Branch Genealogical Libraries?

The branch libraries are under the direction and supervision of the priesthood. Local regional chairmen, stake presidents, or bishops provide the priesthood leadership. Local branch library boards set the policies that are carried out by the appointed branch librarian and his staff. The branch librarian serves on the branch library board and functions as its secretary. The librarian is the branch's head administrator with responsibility for programs, services, book selection, and management of personnel.

Where Does the Genealogical Society Fit In?

The Genealogical Society is eager to extend its

services and microfilms to as many Saints in as many geographical locales as possible. The purpose of the branch genealogical libraries is to provide the Saints with source material for their genealogical research work, and the Genealogical Society fits in by providing the branch library with records that are needed by the Saints in the particular locale of their research. The Genealogical Society encourages the organization of branch libraries and assists in the accreditation of libraries so that they can qualify for film loans from the Genealogical Society and other privileges accruing to recognized libraries. After accreditation, the Genealogical Society provides technical guidance and counseling service. But the greatest service is the film-loan arrangement under which the microfilms of the Genealogical Society are made available.

How Does the Film-Loan Arrangement Work?

Each branch genealogical library is supplied with a microfilm copy of the main library's card catalog. Branch library patrons check this microfilm copy of the card catalog to find the call numbers of the films they are interested in searching. The films they desire are then ordered from the main library on a loan basis at a nominal charge of 50¢ per roll to cover handling and mailing.

What Facilities Are Necessary to Establish a Branch Genealogical Library?

Minimum requirements for branch library facilities include a reading room large enough to accommodate at least two microfilm reading machines with about 25 square feet of space for each reader, a film cabinet, tables, and chairs. There must be at least two microfilm reading machines so that one machine is available for use in searching the microfilmed card catalog. The second machine is then available to persons actually searching films already received on loan.

Can Anyone Start a Branch Genealogical Library?

The Church wants the Saints to establish regional branch genealogical libraries that will serve clusterings of adjacent stakes. Isolated stakes with widely scattered church membership are also permitted to establish branch libraries. Both regions and isolated stakes may establish more than one branch genealogical library if the area covered is quite large and if one genealogical library would not satisfy the needs of the Saints.

To start a branch genealogical library, the regional chairman or the stake president should write to the general manager of the Genealogical Society, 107 South Main Street, Salt Lake City, Utah 84111.

Branch Libraries Fill Urgent Need

Continually, since its inception in 1894, the main library of the Genealogical Society has been accumulating volumes of vital statistics, printed family genealogies, and other records of genealogical importance from every corner of the earth. However, far surpassing the collection of books in genealogical potential is the vast library of microfilms now numbering nearly half a million rolls. Microfilm photographers are filming records daily in locations the world over, and several thousand new rolls are being processed each month. The present film collection represents the equivalent of over two million printed volumes of 300 pages each!

While these films gathered from all over the world are available in the library in Salt Lake City, the Church is now worldwide and includes people from nations over the whole earth. There is an urgent need for the genealogical record resources of the Church to be available to its members regardless of where they live. The branch genealogical library system begun in 1964 is helping fill that need. The microfilmed records obtained by the Church at great expense are now being made available to the people living in the areas served by the branch libraries.

A Prophetic Statement

The following prophetic words are taken from an address given at the Assembly Hall in Salt Lake City on October 6, 1911, by Nephi Anderson, then associate editor of *The Utah Genealogical and Historical Magazine*:

"In conclusion, let me suggest the future of this work. I see the records of the dead and their histories gathered from every nation under heaven to one great central library in Zion—the largest and best equipped for its particular work in the world. Branch libraries may be established in the nations, but in Zion will be the records of last resort and final authority. . . ."

These words were uttered years before microfilming was ever conceived and at a time when the young Genealogical Society of Utah was so small it could hardly compare with other better-equipped and well-established genealogical organizations. The words of Nephi Anderson, spoken 55 years ago, took on a very special meaning on June 22, 1966, when the most unique storage vault of its kind in the world —a vault that stores records from "every nation under heaven"—was dedicated in a canyon 20 miles southeast of Salt Lake City.

Communication: Your Gold

BY DUANE HIATT



"'Give,' said the little stream. 'Give, oh! give. . . .'" Every upturned face was intent on the message of the words and the lilting melody. "Give then for Jesus give. . . ." The audience sang on. In a moment the song closed. There was a split second of silence, then warm, welcome applause.

Who were these intent young people, and why were they singing "'Give,' said the little stream"? They were students at Oklahoma Baptist College, or Seattle-Pacific College, or Wisconsin State University. They were Yankees and Canadians gathered for a youth conference at the University of Massachusetts. They were eight thousand students at Brigham Young University, singing in perfect harmony. They were even the bearded intellectuals at Berkeley, California. They were all very modern young adults and not in the habit of singing children's songs, but there they were—singing, enjoying it, and being uplifted by it.

These are beautiful memories for "The Three D's," golden moments when we had something to put across and the audience "had ears to hear." The time and the timing were right—and we communicated.

"To every thing there is a season," said Ecclesiastes (3:1)—a time to sow, a time to reap, a time to weep, a time to laugh. I might add, there is a time to get your message across. This is known by every wife who ever cooked, with ulterior motives, her husband's favorite chocolate brownies. The right preparation makes the communication more effective.

Everyone has a vital stake in communication, but to those who have been called to spread the word of the Master to the world and to each other, communication can be a matter of spiritual life and death. How can you give them "ears to hear," "hearts to understand," whether it is your Sunday School class, the nonmember at the next desk, or that stubborn, lovable teen-ager?

Part of the secret lies in recognizing that (1) there are golden moments for communication, (2) these

en Moments

times can be both discovered and created, and (3) your fulfillment of these golden opportunities is directly related to your unique personality.

A mother of nine once told of walking through her living room one day. She glanced at her teen-age son on the couch and then continued on with her work. But something in his expression registered in her mind, and the dusting suddenly seemed less important. She returned, and he was still there with the same expression. He had disagreed with some friends, a misunderstanding that was not his fault—it never is when you are thirteen—but which needed straightening out. If the mother had waited until later that night to talk with him, perhaps he would have worked the problem out by himself, but that priceless moment for communication between mother and son would have been lost.

It was just a moment—but life is made of such moments. The woman at the well stopped for just a moment, and from Jesus she heard of living water from which one would never thirst. Peter and his brethren paused briefly at their nets and became fishers of men. Saul the disbeliever became Paul the believer, after just a moment's conversation.

History and our own experience convince us that there are golden moments for communication. But in order to recognize such moments, we often need to develop sensitivity to those around us and the conditions with which we are confronted daily.

A good exercise to help increase sensitivity is to go through one day of dedicated search for golden moments.

You will be amazed at your discoveries. You will discover golden moments at the most unusual times and places, but primarily you will find them wherever you detect concern and the need for human consideration in those around you.

Often, however, the golden moment for communication doesn't present itself in the manner or place that would best serve our interests. This leads to the next area of thought, that of creating our own golden moments.

One of the most dramatic golden moments created for communication happened more than two thousand years ago in the rubble of a proud civilization. Like most golden moments that are created, it showed preparation. For three hours the ground lurched and reeled. Seas flooded their shores and inundated whole cities. Lightnings and tempests swept the land. The ground yawned open, forming huge fissures that swallowed everything in their paths. The very earth groaned and retched sulphur and smoke against those who had crucified its creator. Then total blackness covered the ruins. The dead were left unburied, the injured moaned in the darkness, and everywhere the sinner was left for three days to remember and to regret.

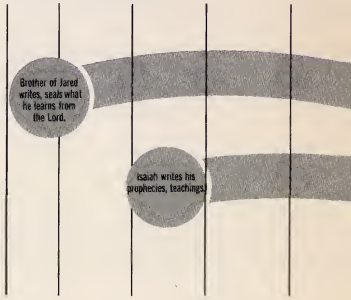
"Wo, wo, wo unto this people; . . . it is because of their iniquity and abominations that they are fallen!" came a voice from the heavens. (3 Ne. 9:2.) But the moment for communication had not yet come. In silence, the people waited for several hours. Then —and not until then—did it come. ". . . it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn." (3 Ne. 11:3.)

The sobering effect of that communication and of Christ's appearance inspired a whole nation for more than a century and ushered in the golden age of the Nephites.

In smaller measure each of us has this power to find and to create opportunities to reach out to those around us. The story is not far-fetched of the father who placed a caterpillar larva near the porch so that when the larva turned into a beautiful butterfly, he could discuss death and resurrection. An equally enterprising mother found a way to reach her errant young son. She purposefully left some hamburger buns in a plastic bag on the table. Several days later, when the son commented (*Continued on page* 832)

Readers of the Book of Mormon are familiar with the pattern of its prophets who abridged, annotated, added commentaries, and sealed up their writings for another people. The author claims that our present-day book of Isaiah and other biblical writings have gone through the same process.

It is now known that both Isaiah and Jeremiah abridged their writings and sealed them up for people of a later date - as did also certain Book of Mormon prophets.



● The most widely accepted of all the divisions of Isaiah is the threefold classification, following Isaiah's own designation, of the Words of Isaiah (ch. 1-35), the Accounts (*Berichte,* 36-39), and again the Words (40-66).[43]

That the titles are authentic is implied in the designations of sections of the Book of Mormon by their ancient titles as The *Words* of Mormon, "An *account* of the sons of Mosiah . . . according to the record of Alma" (note preceding Al. 17, italics added), and "the *account* of the people of Nephi . . . according to the record of Helaman. . . ." (Note preceding Al. 45; italics added.) This is the sort of complexity that scholars discover everywhere in Isaiah, where certain words may serve as key words or signatures, denoting the beginning or ending of an independent writing that has been inserted into the text. If anything, the Book of Mormon attests the busy reshuffling and re-editing of separate parts of sacred writings that often go under the name of a single prophet.

It is further significant that the only passages from Isaiah quoted in the Book of Mormon are chapters 2-14 and 48-54. This corresponds surprisingly to the major divisions of Isaiah on which the scholars have most widely agreed, i.e., chapters 1-13 as the original Isaiah collection and 49-55 as the authentic Deutero-Isaiah. Only these two sections are quoted in the Book of Mormon.

Why does Nephi, the passionate devotee, as he proclaims himself, of the writings of Isaiah, quote only from these two blocks of those writings? Can it be that they represent what pretty well *was* the writing of Isaiah in Lehi's time? The failure to quote from the first chapter, the most famous of all, suggests the theory of some scholars that that chapter is actually a general summary of the whole work and may have been added after.[44] But we are playing the same game as the others, and it is time to return to firmer ground.

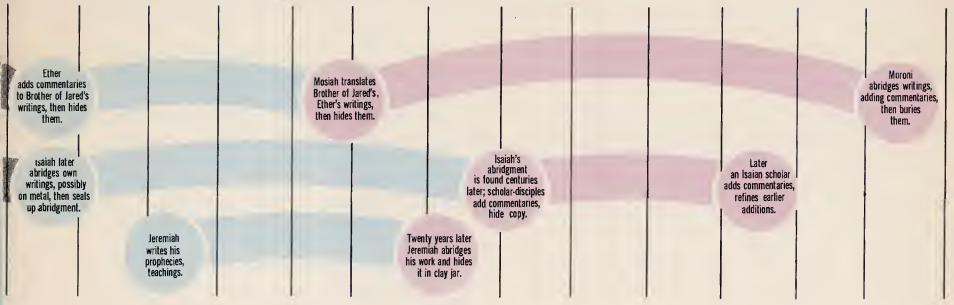
The Transmission of the Record. If others than Isaiah wrote about half the words in his book, why do we not know their names? The answer is, because of the way in which they worked. They were (as it is now explained) Isaiah's own disciples or students, collecting and explaining his sayings with no desire to be original; always they kept the master's teachings foremost in mind. What we have in Isaiah is a lot of genuine words of the prophet intermingled with other stuff by his well-meaning followers.[45] Every chapter, including those in Deutero- and Trito-Isaiah, contains genuine words of Isaiah; and every chapter including all those in the early part of the book, contains words that are not his.

As Eissfeldt sums it up, in spite of all differences there are "very strong stylistic and historical resemblances between 40-55 and 56-66," and yet "the relationship between c. 1-39 and 40-55 is just as close . . . and the resemblances include even peculiarities of speech."[46] With the spirit and the words of the true Isaiah thus pervading and dominating the whole work, the items that depart from the standard can be readily explained on one theory or another.

Significantly enough, the Book of Mormon itself proclaims the re-editings and manipulations of the Isaiah text all over the place. Every one of the 21 chapters extensively quoted in the Book of Mormon appears in that work with an impressive number of additions, deletions, alterations, and transpositions. On the testimony of the Book of Mormon, the standard texts of Isaiah that have reached us have indeed suffered in the

SINCE CUMORAH
(SINCE QUMRAN)

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY



process of transmission. That process has recently been the subject of a significant study by Douglas Jones, which may be profitably perused in conjunction with the very extensive statements contained in the Book of Mormon explaining the peculiar customs of preserving and transmitting the record among the Nephites.

Jones begins by noting that a special technique of prophetic transmission was employed among the ancient Jews. This is exemplified by the cases of Isaiah and Jeremiah. The latter, when he wishes to convey the word of prophecy to men of a future time, (1) makes an abridgement of his past prophecies in order to "summarize the message of twenty years into a concentrate suitable for a single, uninterrupted reading"; (2) this he writes down on a specially prepared document, and (3) in the presence of witnesses (4) he seals it carefully and (5) lays the writings away in a clay jar "that they may continue many days."[47] This, Jones observes, "was a quite ordinary business transaction," but where the document is no ordinary business paper but the word of prophecy, "every word of the narrative breathes prophetic significance."[48]

Two centuries earlier Isaiah operated in the same way. He wrote an abridgement of his longer writings on a *gillayon*, "possibly a tablet of polished metal," according to Jones, which he sealed up in the presence of three witnesses and laid away "that they might live for future generations."[48] Both prophets "write down a number of oracles in condensed form that they might also stand as a witness when the day comes, that Yahweh had declared before hand,"[49] both transmitting "a single symbolic prediction made to contemporaries but also written down and witnessed that people of a later time might see its fulfillment as Yahweh's work." For this it is necessary to seal the record "that it will not be tampered with" and to bury it or entrust it only to faithful disciples.[50]

At once the example of the Book of Mormon springs to mind, rooted as it is in the Old World practices current in the days of these very prophets: like their works it is an abridgement of much more extensive writings, put down on tablets of metal, witnessed, sealed, and

(*Continued on page* 799)

What Is Faith?

BY NEIL J. FLINDERS

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teaching

CONDUCTED BY THE CHURCH SCHOOL SYSTEM

● What is faith? Why is it so important? And how does faith in Jesus Christ save man from his sins and ignorance? These are vital and challenging questions for the religious educator—vital because they exist in the minds of our students and challenging because they are difficult to answer on an "explanatory" level.

Faith, like many other spiritual principles, can be fully comprehended only through experience with it. But a nebulous statement such as this, even though it is true, seems evasive and fails to satisfy the searching minds of sincere Latter-day Saint students. To them faith is a much-talked-about, seldom-explained subject. They recognize its importance, enjoy the fruits of its power, but yearn for a more extended rational explanation—an explanation they can put into words, their own words.

Of course these students are familiar with Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen," but somehow this statement seems a little abstract, a little vague. It serves the purpose when the teacher asks the question, "John, what is faith?" But down inside, John secretly hopes that following his letter-perfect quote, the teacher will not respond with something like, "Yes, John, but what does that mean?" When this happens there just does not seem to be much to say.

Recognizing the inherent limitation of trying to rationalize explicitly a principle that transcends the mental process and becomes involved at the spiritual-feeling level of our understanding, the writer would like to suggest one or two ideas that might help John respond to that second question, the hope being that this rational pattern will stimulate the necessary inspiration and motivation to carry John toward a more intimate acquaintance with faith in his daily behavior. In the final analysis, exercising one's faith is the only way to arrive at an accurate appreciation of its value.

Revelation has provided two basic assumptions underlying the principle of faith that can guide one's thinking. First, we are informed that faith is a gift of God. Second, it is not possible to have faith in anything that is not true. These two concepts, when applied to the principle of faith, lead one to a new appreciation of the intimate and personal concern our Father in heaven has for his children. He offers us security and protection from error and evil powers if we will only accept it.

In order to review rationally the process of acquiring faith, it seems necessary to become almost overly simple. To obtain faith a person must first have life, life which produces perceptions and knowledge based upon experience. These perceptions and experiences constitute the raw material from which a person begins to believe, to anticipate, or to expect that which has not yet come to pass. He draws tentative conclusions about things that he has not as yet experienced, and he does this more or less on the basis of his past experiences. *To believe is to think something with some degree of conviction.* Belief starts where experimental knowledge ends.

Now, one's *belief* need not be correct. One can *think* something regardless of its truthfulness, accuracy, error, or probability of occurring. To believe then, according to our basic assumptions, does not mean one has faith.

The second step toward faith is to act on the basis of one's belief, in effect, to test the belief. This action, this behavior, if it is related to our spiritual welfare, is subject to a confirmation from God. If we are spiritually in tune we receive the confirmation. In this way God gives his witness to us concerning behavior that is pleasing to him and essential to our spiritual development.

Faith comes into existence after we have had a belief, acted upon that belief, and received confirmation from God that that which we acted upon was good and true. We cannot obtain faith without acting upon something that is true and receiving confirmation from God. Faith is a gift of God, and men cannot have faith without help from God. Furthermore, God will confirm (*Continued on page* 816)

"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven"



A DRAWING TAKEN FROM A PHOTOGRAPH OF MICHELANGELO BUONARROTI'S SCULPTURE "CHRIST."

The Conquest of Habit

BY HARLAN HOUSE

● In reading world history we are impressed by the exploits of daring men leading mighty armies and conquering great nations. Yet how often do we consider the magnitude of those silent wars that rage within the individual in his campaign to master himself and conquer evil habits?

One of man's worst habits is to minimize the importance of rooting out of his conduct patterns all things that are not of the Lord. The battle in which one "chases the darkness out of himself" demands the kind of heroism upon which true manhood and true womanhood depend. President Hugh B. Brown said, "To fight the good fight is one of the bravest and noblest of life's experiences, not the bloodshed and the battle of man with man, but the grapple with mental and spiritual adversaries."

A Plan of Attack

1. The first step in overcoming an unwanted habit is to *recognize the habit for what it is.* It must be clear that here is an enemy. Said the Apostle Paul, ". . . if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8.)

If you've learned from the prophets that the habit in question is forbidden by commandment of the Lord or if you know by the whisperings of the Spirit that it is wrong, it is certain that the enemy habit is a soul-destroying practice that must be forsaken.

But, on the other hand, some habits may present "hazy labels"—that is, mixed feelings concerning them may obscure their true nature. Truth as to the good or evil nature of a habit is revealed when you learn what our all-knowing Creator says about it. Search the words of the Lord for insight, particularly the life and words of Jesus, in an effort to learn about the habit.

If you are still uncertain as to the nature of the habit, back away from it for a moment and analyze its effect on your life. Barrage it with such questions as these: "Does it help my body/mind/spirit to grow and develop?" "Does it increase my power to do good?" "Does it advance me on the road to eternal perfection?" "Is it in harmony with the gospel?" "Would the Savior do it?" Throughout your search, pray the Lord to reveal to you the true nature of the habit, carefully remembering that his will is what you are seeking.

If the habit in question flunks this type of testing, the call to battle is clear, and you should take the next step:

2. Realize that *with the Lord's help you can conquer the habit.* Don't underestimate this power. Elder Sterling W. Sill said, "I find a great many people discouraged, and a discouraged man is a weak man. The most widespread disease in the world is the inferiority complex. We should first understand who we are—that we are the children of God, and that the offspring has the potentiality of the parent." And since that heavenly parent is ever willing to respond to sincere prayers, the most strategic position to begin a battle is on your knees. Report to the Lord your desires and ask for his help. The two of you cannot lose.

3. When the enemy habit threatens to present itself again, the fight is on, and this is the time to *talk tough to yourself!*

Map out a plan of what you are going to do to overcome habit, and what action you are going to put in its place. Breaking an unwanted habit is much easier if you replace it with a good habit. Resolve to implement something that will assist you in those early periods of casting aside your "personal darkness."

President Brigham Young gave us a good example of this when he said, "If, when the time for prayer comes, you have not the spirit of prayer upon you, your knees are unwilling to bow, say to them, 'Knees, get down there'; make them bend, and remain there until you obtain the Spirit of the Lord."

He might also have said, "Think about why you need the Lord, and think of all his goodnesses to you." Both aspects of doing something about the negative aspect and implementation of something positive are included here.

Let's Review Our Strategy:

1 Recognize the habit for what it is.

2 Realize that with the help of the Lord you can overcome and that prayer is your greatest weapon.

3 Really talk tough to yourself, and flatly refuse to "cave in" in rationalizations or to be deceived by "excuses." Then follow your plan.

One last point: When you're in the thick of the battle, remember that victory is just a little bit past what Satan would like you to believe is your limit, so in the words of President Brown, "hold on when there is nothing in you except the will that says to you 'hold on.'"

Since Cumorah
(*Continued from page* 795)

buried to come forth as a witness for God in the later time.

Jones explains the present state of our Isaiah text by attributing it largely to the three successive transmissions by which it has come down to us. The first *traditio*, as he calls it, was the work of Isaiah himself, who prepared his metal plates or whatever they were and sealed them up to be a witness at a later time; the second was the bringing forth of this record hundreds of years later "by disciples of the period following the fall of Jerusalem." The third *traditio* is marked by the commentary of "the greatest of all Isaiah's disciples, whose work is now shown over and over again to reveal close knowledge of the teaching of Isaiah of Jerusalem." Desiring only to transmit the master's work in the clearest possible form, this disciple adds his "reflexion on the marvellous way in which the divine word has been fulfilled."[51]

Compare these three steps in the long process of transmission with what we see happening over and over again in the Book of Mormon. Take the longest tradition, for example. In protohistoric times the Lord told the brother of Jared (as he is reported to have told Enoch and others of the Adamic and Patriarchal ages): "Write these things and seal them up; and I will show them in mine own due time unto the children of men." (Eth. 3:27.)

The patriarch did as he was told, and in due time his writings came into the hands of Ether, who "went forth, and beheld that the words of the Lord had all been fulfilled," and then added his part to the writing, "and he finished his record . . . and he hid them in a manner that the people of Limhi did find them." (Eth. 15:33.) Next the writings were brought to King Mosiah, who translated them but was commanded to hide them up until a later generation. (Eth. 4:1.) Hundreds of years later Moroni got them, made a stringent abridgement of them ("and the hundredth part I have not written," 15:33), adding all kinds of commentaries and explanations of his own, after which, he reports, "he commanded me that I should seal them up; and . . . that I should seal up the interpretation thereof" (4:5), and finally, "I am commanded that I should hide them up again in the earth." (4:3.)

In our own dispensation they were brought forth again with the stipulation: "And unto three witnesses shall they be shown. . . .

"And in the mouth of three witnesses shall these things be established; . . . and all this shall stand as a testimony against the world at the last day." (Eth. 5:3-4.) After this they were removed again with the understanding that many parts of them still remain to be made known in future manifestations.

The whole process is identical with that now attributed to the transmission of Isaiah's text. The important thing to note is that each



". . . MY CRITERION OF GOODNESS . . ."

RICHARD L. EVANS

At a time of tightening standards on material things, it is ironic—tragic—that there should seem to be a loosening of standards pertaining to people personally—to principles, laws, morals. While on labels, drugs, foods, materials of every kind there is pressing for greater accuracy and honesty, there seems at the same time to be more condoning of moral laxity, more compromising of principles, laws, commandments, more disposition to justify little—or much—of what shouldn't be done. While insisting on precision and quality of physical product, some will say that decisions pertaining to moral law and principle have become merely a matter of personal preference. But if this were so, how could there be any standards that we could count on? To judge ourselves and others and to keep ourselves safe, there must be measures of what is true or false, what is right or wrong among the alternatives offered. And the effect on people, their health, their happiness, is the measure of what is good or bad. What builds the body, the mind, the spirit, what improves health and happiness is good. What impairs health and happiness is bad. What leads a man to morality, to honesty, to prayerfulness, to peace, to a quiet conscience is good. What leads him to turmoil, to quarreling with himself, to impairing his peace and self-respect is bad. What is enslaving, habit forming, and impairs our powers could hardly be wholesome. Robert Burns has given this guide: "Whatever mitigates the woes or increases the happiness of others—this is my criterion of goodness," he said. "And whatever injures society at large, or any individual in it—this is my measure of iniquity." This would seem to help decide: Whatever relieves human problems or increases happiness, real happiness—the happiness of health, of peace, of goodness—is good. What injures society or anyone in it, mentally, physically, morally, is bad. There must be standards—for people, for principles—as there are for products. And there is no way of setting aside the consequences of right or wrong.

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transmitter did not merely hand the records intact to the next one. Every one of the successive editors *did* something to them—abridging, annotating, explaining, translating, doing what he could to make the ancient words more comprehensible to his own age and the people who should come after.

A large part of the book of Ether consists of Moroni's own "reflexion on the marvellous way in which the divine word has been fulfilled," making Moroni Ether's "Deutero-Isaiah," yet for all that it is still the book of Ether.[51a] Why then should we not recognize the same process of transmission with periodic re-editings when Mr. Jones points it out to us in Isaiah? The presence of such additions and changes no more disqualifies it as the work of Isaiah than Mormon's redoing of the plates of Nephi impugn the authorship of Nephi.

The transmitters of Isaiah, we are told, "adapted the words of the master to contemporary situations, expanding them and adding further oracles."[52] And that is exactly what the writers of the Book of Mormon do, beginning with Nephi, who abridges his father's writings, brings all the prophets, and especially Isaiah, up to date. (". . . for I did liken *all* the scriptures unto *us*. . . ." (1 Ne. 19:22-23. Italics added.) He explains that without a radical reinterpretation by him his people could not even begin to comprehend what the prophets were talking about: ". . . the words of Isaiah are *not plain unto you*," he tells them frankly (2 Ne. 25:4; italics added), being written in a special idiom that only the Jews understand (v. 5), and that Nephi understands because he knows their cultural and historical setting: ". . . I, of myself, have dwelt at Jerusalem, wherefore I know concerning the regions round about." (V. 6.)

If the process of transmission from the brother of Jared to Moroni seems fabulously long, there is evidence that the system was a very old and persistent one in the Old World as well as in the New. It has been shown that the identical system used by Isaiah was used by Jeremiah 200 years later. Twelve years ago we showed in *The Improvement Era* what others of more authority have since confirmed: that the sealing and laying away of some of the Dead Sea Scrolls consciously carried on the same tradition and used the same techniques, in the same confidence that the record would come forth as a witness in a later time.[53]

Thus the tradition and practice survived from the time of Isaiah right down to the end of the Jewish nation. And in the other direction it goes back to ages long before Isaiah, when the Torah itself was deposited in the ark for the very purpose of providing a written witness for later ages. In Israel the transmission of the sacred records went hand in hand with the transmission of the crown itself, "just as Joash is handed the *'eduth* with his crown when he is made king," the *'eduth* being "the covenant or the tablets or the book as something deposited



MARRIAGE—AND CHARACTER

RICHARD L. EVANS

What we have in our hearts to say today pertains to the goodness and purpose of life, to peace and happiness in marriage and in the home, and to the whole future of families. First of all, marriage must be coupled with character. It requires character to live in this closest of all relationships of life. Marriage requires also kindly consideration and the overlooking of many small things and an earnest disposition not to find fault. Anyone could annoy anyone at times, and anyone who looks for faults and flaws will surely find them. Marriage requires companionship and encouragement and confidence and kindly, forthright frankness—not holding within the small resentments and not sitting and brooding in silence. It requires keeping things out in the open, freely talking out problems as equal partners. It requires also solvency, with a realistic regard for income and outgo, with an organized ambition and effort to get ahead, and with a measure of contentment as to what cannot now be reasonably reached. Marriage requires self-control. There is no place in a good marriage for hasty, ill-tempered utterance or for selfishness or self-indulgence. It requires loyalty and faithfulness and moral cleanliness. No marriage should be allowed to become commonplace. If neglected or abused, it may possibly be brought back to what it once was, but it is better to keep it sweet and wholesome from the first, so that there may be no scars. But if offenses should come, let there be forgiving and let there be forgetting, always with the earnest intent of making this relationship last, for every privilege carries with it an obligation, and every child brought into the world is an inescapable responsibility. Marriage is the most complete commitment of life, and as such it should receive the best effort of all who enter it. It must include sincere service, respect, humility and prayerfulness, the healing power of love, and faith and common convictions—faith in God, faith in the future, and faith in the everlasting things of life. To you who venture into marriage—and to you who have, and to you who ever will—remember that respect and love and confidence must be earned every day.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 12, 1966. Copyright 1966.

After all, a cheap tire might be good enough. If you never travel at turnpike speed for hours on end. If you never have to make a sudden stop on a wet, slippery road. If you don't ever expect to hit jagged rocks or broken pavement. But if you're like most drivers, you'll feel better with the extra margin of safety we build into our super tire. With an inner strength to withstand sharp impacts that would rip an ordinary tire apart. The rugged durability to stand up under our torture-testing at a blistering 120 mph. That's why it's the leader of our full line of quality tires. And one of the most recent reasons "You expect more from American and you get it!"*



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and therefore palpably present to be a witness" and not merely by an intangible teaching or tradition.[54] The transmission of the records with the crown is established procedure in the Book of Mormon. (Alma 37; Omni 11, 19-20; Moro. 10, etc.)

In explaining Isaiah to his people, Nephi makes some important points. Much remains of Isaiah's words to be fulfilled, he tells them, and in whatever age a fulfillment takes place his words stand as a witness, each fulfillment guaranteeing the validity of the prophecies whose fulfillment yet remains (2 Ne. 25:7); hence his writings are of peculiar "worth unto the children of men" in general. (V. 8.) We are concerned here with a repeating process: ". . . they have been destroyed from generation to generation," but never without warning (v. 9); Nephi confirms the destruction in his day that Isaiah had foretold long before (v. 10), foretells the restoration to follow (v. 11), only to lead to another catastrophe when "Jerusalem shall be destroyed again" (v. 14), to be gathered again, however, "after many generations" (v. 16) in much the same manner as Israel was brought out of Egypt—for the Exodus is another installment of this repeating story (v. 20) to which a long line of written reports bears witness as they too pass down "from generation to generation" (v. 22).

Hence Nephi is witness to the same things that Isaiah himself is: "And the words which I have spoken shall stand as a testimony against you. . . ." (V. 28.) He joins his words to those of Isaiah in a common declaration, "for *he* verily saw my Redeemer, even as *I* have seen him" (2 Ne. 11:2; italics added), and makes the remarkable announcement that since his brother Jacob "also has seen him as I have seen him" (v. 3), Nephi, Jacob, and Isaiah stand as three witnesses to their common teaching —they are contemporary, for all teach the same thing—". . . all things which have been given of God from the beginning of the world, unto man, are the typifying of him." (V. 4.)

All the prophets teach the same thing; that is why the pious Jarom says he need not bother to write down anything: ". . . I shall not write the things of my prophesying, nor of my revelations. For what could I write more than my fathers have written? For have not they revealed the plan of salvation?" (Jar. 2.) We have to do here with a story already told, with a history of characteristic and repeating events recounted in a formulaic language of set terms and expressions that cannot be limited to any time or place.

When Jesus himself finally came to the Nephites, he again reedited the whole corpus, recommended the words of Isaiah (3 Ne. 23:1), filled in the gaps of the record (vss. 8-13), corrected all defects (vss. 4, 6), brought the Nephite scriptures up to date (24:1), and



"WHAT ARE FATHERS MADE OF?"

RICHARD L. EVANS

In writing on the question, "What Are Fathers Made Of?"[1] Paul Harvey has given some delightful impressions: When school grades are not "so good as he thinks they should be, . . . he scolds the son . . . though he knows it's the teacher's fault." "Fathers grow old faster than people." Fathers can't cry, "while mothers can cry where it shows." "Fathers are what give daughters away to other men who are not nearly good enough . . . so they can have grandchildren that are smarter than anybody's." And now to another question, with some thoughts on "What are fathers for?": First of all, fathers are for giving a name and a heritage to their children—clean and honorable. Fathers are for long, hard work, mostly their own kind of work; for not being home so much as mothers; for seeming to be pretty busy; and for trying to give their children things that fathers never had. Fathers are for talking with, for encouraging, for putting arms around; for understanding mistakes, but not condoning them; for disciplining when needed, then loving all the more; for being strong and forceful; and for being tender and gentle. Fathers are something that mothers choose for us to be our fathers, for us to bear their names, for us to carry the imprint of all that they are. And if mothers are wise mothers, they will choose for us the kind of fathers who share with them a common background and belief, so that each won't teach us different things, so that there won't be conflict and confusion, and so that children and families and hearts and homes won't be pulled apart. Somehow we expect mothers and fathers to be wise enough to know this before they choose each other, so that in loving and being loyal to both of them we won't be pulled apart. There is so much that fathers are for: to love us, to listen to, to keep our confidences, to help to plan our purposes, to help to make them possible—and for being loved and for being shown a warm and wonderful appreciation. (From our earliest years we remember praying to a kind Father in heaven, who loves his children, who made us in his image, who wants only to give us happiness.) Another thing that fathers are for is not just for now, but something to belong to—all of us—always and forever. All this is what fathers are for—and so much more unmentioned.

[1]Paul Harvey, *Remember These Things* (The Heritage Foundation, Inc.).

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 19, 1966. Copyright 1966.

"Give instruction to a wise man,
and he will be yet wiser;
Teach a just man,
and he will increase in learning." **Proverbs 9:9**

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Winter Quarter	— Jan. 3, 1967
Spring Quarter	— Mar. 25, 1967
Summer Quarter	— June 24, 1967

Currently the University is experiencing intensive growth and expansion. A new library center, new buildings for physics, pharmacy, chemistry and biological sciences, and new additions to the business and engineering buildings are in construction, with buildings for nursing, social work, behavioral science, fine arts and physical education being planned for the immediate future.

then "expounded *all* the scriptures *in one*," as a single unified work. (3 Ne. 23:14, 6. Italics added.) Just so, in the New Testament, when the Lord appears to the disciples after the resurrection, "he opened . . . the scriptures" to them. (Lk. 24:32.)

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

"Then opened he their understanding, that they might understand the scriptures." (Lk. 24: 44-45.)

It has often been objected that a plan that is already agreed on and a story that is already told are more depressing and repellent to the eager and inquiring mind than the thrill of exploring the unknown. But is a journey any less interesting because we have a map to go by? On the contrary, the scouts with the map not only learn more but have a more exciting time.

Since all the prophets tell the same story (2 Ne. 9:2), any prophet is free to contribute anything to the written record that will make that message clear and intelligible. The principle is illustrated throughout the Book of Mormon, and indeed by the very existence of the book itself—a book that shocked the world with its revolutionary concept of scripture as an open-ended production susceptible to the errors of men and amenable to correction by the spirit of prophecy.

The very first Isaiah passage cited in the Book of Mormon (1 Ne. 20:1) differs radically from both the Masoretic and the LXX versions, which by their own disagreements show that the original text had been corrupted.[55] But that is not all, for the second edition of the Book of Mormon contains an addition not found in the first: ". . . out of the waters of Judah, *or out of the waters of baptism.*" It is said that Parley P. Pratt suggested the phrase, and certainly Joseph Smith approved it, for it stands in all the early editions after the first. Those added words are not only permissible—they are necessary.

If a translation is, as Wilamowitz-Mellendorff defined it, "a statement in the translator's own

AT THE ALTAR

BY CAROL LYNN WRIGHT

The thought
Of forever
Teased my mind
Like a mountain
Through a thickly
Misted view.

But today the
Veil dissolved
To show
Eternity
Is you.

words of what he thinks the author had in mind," then surely that phrase about baptism cannot be omitted. Isaiah did not have to tell his ancient hearers that he had the waters of baptism in mind, but it is necessary to tell it to the modern reader who without such an explanation would miss the point—for him the translation would be a misleading one without that specification. Where continued revelation is accepted and where all the prophets are speaking the same piece, this sort of thing makes no difficulty at all.

We have spent too long on an issue that will probably remain unsettled in our generation, but the net result of our little filibuster is not without justification. The indications are that a thorough study of the rapidly changing Isaiah problem may well leave the Book of Mormon in a very strong position indeed.

The dating of either the whole or any part of the Deutero-Isaiah must remain uncertain as long as there is no agreement among the experts as to the relationship of the parts to each other or as to the nature, authorship, or background of the whole. And as long as no one has or can produce irrefutable proof that any single Isaiah verse quoted in the Book of Mormon *could not* have been written before 600 B.C., or indeed has not been defended by reputable scholars as the product of a much earlier time, the chronological question remains wide open.

On the other hand, impressive positive results have been gained. We have discovered that the Book of Mormon is actually way out in front in proclaiming the unity and explaining the diversity of scripture in general and of Isaiah in particular. We have discovered that the peculiar practices employed in the transmission of inspired writings in the Book of Mormon, as well as the theory and purpose behind those practices, are the very ones that prevailed in Palestine at the time Lehi lived there. We have come across a great tradition of prophetic unity that made it possible for inspired men in every age to translate, abridge, expand, explain, and update the writings of their predecessors without changing a particle of the intended meaning or in any way jeopardizing the earlier rights to authorship. Isaiah remains Isaiah no matter how many prophets repeat his words or how many other prophets he is repeating. The Book of Mormon explains how this can be so, and its explanations would seem to be the solution to the Isaiah problem toward which the scholars are at present moving.[55a]

Isaiah in the Wilderness. That Isaiah was actually the head of a sort of "school of the prophets" is today widely recognized. The existence of such a society is indicated in an old apocryphal work known as the *Ascension of Isaiah*, in which the prophet appears with his followers in an episode that

casts an interesting light on one of the strangest stories in the Book of Mormon.

"When Somnas the scribe and Assur the record-keeper [cf. Zoram in the Book of Mormon] heard that the great prophet Isaiah was coming up from Gilgal [near Jericho and about ten miles from Qumran] to Jerusalem, and with him 40 sons of prophets and his own son Jasum, they announced his approach to King Hezekiah. When he heard this King Hezekiah rejoiced exceedingly and went forth to meet the blessed Isaiah, taking him by the hand and conducting him into his royal dwelling, and ordered that a chair be brought for him." Then the king brought in his son Manasseh and besought the prophet to give him a blessing. When Isaiah declared this impossible because of what he could foresee, the king was so smitten with grief and dismay that he "sorrowed exceedingly and rent his garments and wept bitterly . . . and fell upon his face as one dead."

Isaiah, however, told the king that such behavior would profit him nothing since Satan would have his way with Manasseh. Later, while he was sitting on the king's bed conversing, the prophet was overcome by the Spirit, "and his consciousness was carried away from this world, so that Somnas the record-keeper began to say that Isaiah was dead. But when Hezekiah the King came in and took his hand he knew that he was not dead; but they thought he had died. . . . And thus he lay upon the bed of the King in his transported state (ecstasy) for three days and three nights. Then his spirit returned to his body," and Isaiah "summoned Jasum his son and Somnas the scribe and Hezekiah the King and all those who stood about such as were worthy to hear those things he had seen." To them he delivered an ecstatic discourse on the "surpassing, indescribable and marvellous works of God who is merciful to men, and of the glory of the Father and of his Beloved Son and of the Spirit, and of the ranks of the holy angels standing in their places. . . ."[56]

Here we have something very much like the story of Ammon in the court of King Lamoni (Al. 18-19), with both the king and his inspired guest being overcome and taken for dead and having visions of the glorious plan of salvation. Also in this fragment we see Isaiah at home among the pious men of the Judaean desert, the "40 sons of prophets," apparently heading some sort of religious community as Lehi and other prophets did later in the same desert, even down to the people of Qumran and the monks of the Middle Ages. Such societies, writes J. Eaton, "were essentially related to the religious communities of later Judaism and of Christianity" and were "called to a special task of guarding and witnessing to Yahweh's revelations vouchsafed in the first place to Isaiah."[57]

In the next section, which is a fragment of the lost "Testament of Isaiah," according to R. H. Charles, we see Isaiah accused before King Manasseh by a false prophet who wins the king and the people to his side with "flattering words"—a reminder both of the opponent of the righteous Teacher in the Dead Sea Scrolls and of the troubles of Zenos in the Book of Mormon. Since he cannot endure the awful wickedness of Jerusalem, Isaiah goes into the desert again with his followers, this time camping in "a quiet and pure place on a mountain" not far from Bethlehem and still very near Qumran.

This retreat to a pure place removed from men has a very ancient background. There is a tradition that H. Gressmann has run down to the time of the Flood and the Tower and to the northern regions of Mesopotamia that when the earth became defiled the only hope of the righteous to escape the general destruction to follow was to flee *in terram aliam*, which means, according to Schiller-Szinessy, to retire "to a land of the beyond, where as yet no member of the human race had dwelt."[58] Only there could the righteous find "a pure and quiet place."

Since this tradition is specifically traced to the time of the Tower and to that region from which the Jaredites set forth on their wanderings, it is, to say the least, a remarkable coincidence that when Jared and his brother wished to escape both the common defilement and the punishment of the age, "the Lord commanded them that they should go forth into the wilderness, yea, into *that quarter where there never had man been.*" (Eth. 2:5. Italics added.)

(To be continued)

FOOTNOTES

[43]Eissfeldt, p. 408.

[44]"This is the programmatic introduction presenting all the main themes which will dominate the handling and expansion of Isaiah's oracles. . . ." D. Jones, in *Zeitschrift für Alt-testamentliche Wissenschaft*, 67 (1955), p. 238. L. G. Rignell has argued that Ch. 1 is definitely *older* than the rest of Isaiah, to which it is an obvious addition; see G. Fohrer, *op. cit.*, p. 68.

[45]J. Eaton, in *Vetus Testamentum*, 9 (1960), pp. 138-141, 149.

[46]Eissfeldt, *op. cit.*, p. 466.

[47]Jones, *op. cit.*, pp. 227-8.

[48]*Ibid.*, p. 231. The three witnesses were Uriah, Zechariah, and Isaiah himself. Isa. 8:2.

[49]*Ibid.*, p. 237.

[50]*Ibid.*, pp. 228f, 236. Isaiah 30:8 is another "permanent record of Isaiah's oracles to stand as a witness that his plan had been declared of old."

[51]*Ibid.*, p. 245.

[51a]Fohrer, *op. cit.*, pp. 64-65, notes that the increasingly accepted idea of the book of Isaiah as the work of a "school" is actually an approach to the old idea of single authorship, since all composition was undertaken with strict and devout adherence to the teachings of one master. The concept is very conspicuous in the Book of Mormon.

[52]Jones, op. cit., pp. 240-244, shows how this is done. The disciples felt free to update the names of cities and individuals to make their preaching more intelligible to contemporary hearers. Fohrer, *op. cit.*, pp. 73, 240.

[53]*The Improvement Era*, February 1954, p. 89.

[54]Jones, *op. cit.*, p. 234.

[55]*The Improvement Era*, February 1965, pp. 103ff.

[55a]An exhaustive survey by C. Lindhagen (1953/4) shows that the present trend in Isaiah studies is toward (1) a more conservative and less arbitrary treatment of the text; (2) a tendency to reconcile what had appeared as conflicting ideas in Isaiah; *e.g.*, the Suffering Servant can stand for a number of different individuals and groups; (3) increasing recognition of the influence of the temple ordinances in Isaiah's teachings; G. Fohrer, *op. cit.*, p. 243.

[56]H. Charles, *The Ascension of Isaiah* (Oxford, 1905), pp. 141-3.

[57]J. Eaton, *Vetus Testamentum*, 9, p. 149.

[58]H. Gressmann, in *Archiv für Orientforschung*, 3 (1926), p. 12.

...because I love you

BY RUTH PETERMAN



"Hi."

Davie, age four, stood in my bedroom doorway, holding his kitten.

I had preceded him upstairs by about two minutes. He extended his arms to me. Thinking he offered me the kitten, I took it, but he immediately reached for it again. As I gave it back, I asked, "Did you come up here to show me the kitty?"

"No," he replied simply. "I just came to see you because I love you."

"Because I love you." Reason enough for climbing the stairs with the kitty's extra weight.

I pondered how precious the spikenard of a deed thus performed out of love. What countless opportunities are ours every day to break the seal of the costly perfume of love, allowing its matchless fragrance to escape, penetrating the obligatory and hallowing the mundane.

"I just came to see you because I love you."

Even as "beauty is its own excuse for being," love is its own excuse for doing.





Why fly over the scenery ?

Sure you're in a hurry. But once in a while, on that business trip, why not give yourself a break? Why not take the train?

You remember trains. They take you from here to there on the ground — down where the scenery is. You go right through it . . . slow enough so you can see it, but fast enough so you arrive wherever you're going almost before you want to.

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The Church Moves On

(*Continued from page* 763)

the Happy Way," taken from a statement of President David O. McKay. MIA theme for 1966-67 is "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.) *The Improvement Era* is the reading course for the year.

The Young Artists Music Festival in the Tabernacle and Galaxy of Roadshows at Kingsbury Hall and Pioneer Memorial Theatre were presented this evening.

18 Day-long departmental sessions were on the schedule for the MIA conference. In the evening both the music and the roadshow festivals were repeated.

19 A general meeting in the Tabernacle under the direction of the First Presidency this morning concluded the annual June conference.

22 The First Presidency announced the appointment of Milton W. Russon, second counselor in the South Davis (Utah) Stake presidency, as president of the Southern Australian Mission, succeeding President Richard S. Tanner.

President Hugh B. Brown of the First Presidency dedicated the Granite Mountain Records Vault in Little Cottonwood Canyon southeast of Salt Lake City.

A three-day seminar for newly called mission presidents began in Salt Lake City.

25 The appointment of a church real estate committee was announced. Members are Presiding Bishop John H. Vandenberg, Fred A. Baker, vice chairman of the church building committee, and Wilford W. Kirton, Jr., church legal counselor. Albert Sterling, formerly representative of the building committee in London, is director of the new real estate department, and Lee D. Eaton of the church advanced planning committee will serve as adviser.

26 New stake presidencies sustained: President Jack H. Goaslind and counselors Mark A. Schwendiman and William S. Partridge in the Mt. Olympus (Salt Lake area) Stake; President Kenneth H. Myers and Counselors Willard L. Allen and H. Jack Satterfield in the Alameda (Idaho) Stake; President Garth A. James and counselors Darol D. Allred and John K. Lawson in the Winter Quarters (Nebraska-Iowa) Stake.

30 Approximately 170 golfers, including the U. S. Open and Western Open champion, Billy Casper, teed off this morning at Willow Creek Country Club in the annual all-church tournament. Casper, a recent convert to the Church, who was not in title play, played 27 exhibition holes and conducted a clinic.

JULY 1966

1 Mike Smith won the all-church medalist golf trophy. Bob Andreason took the junior division; Paul Ownby, the veterans; and L. R. Ivins, the senior veterans.

2 David B. Haight was appointed to the priesthood missionary committee and Phil D. Jensen to the priesthood welfare committee.

9 The First Presidency announced the appointments of Arthur S. Anderson and Bryan L. Bunker to the priesthood home teaching committee.

14 President Hugh B. Brown of the First Presidency spoke at a Brigham Young University dinner culminating a six-week biennial summer-school program for seminary and institute teachers. Others of the General Authorities, the Church Board of Education, and BYU officials also attended the dinner.

16 President Jesse M. Smith of the Arizona Temple announced a change in counselors in the temple presidency. N. Leo Packer, formerly second counselor, was named to succeed Fred A. Turley, released. The new second counselor is A. Frank Shumway.

19 President Joseph Fielding Smith of the First Presidency and president of the Council of the Twelve observed his 90th birthday. He began the day by serving as grand marshal for the children's parade of the Days of '47 celebration; a family dinner honored him in the evening. The evening before his birthday he was guest of honor at a supper and reception at Hotel Utah, sponsored by *The Improvement Era* and the general boards of the Mutual Improvement Associations.

Heart's Gambit

(*Continued from page* 778)

at the end of the block and walked down the tree-lined street, looking for the number 1627. It was a white stucco house with a wide porch.

A blonde girl was sitting on the porch swing. Although she was wearing sunglasses, he could see she was just about 19 . . . and very beautiful.

From inside the house, a woman's voice called, "Darlene . . . "

"Yes, Mother," the girl answered, getting up and going to the door.

"I'm leaving for the store now. Is there anything you particularly want for dinner?"

"No, Mom," she answered, going inside. "Oh, maybe one of those barbecued chickens . . ."

Paul walked past the house and to the end of the block. The image of the tall, slim girl in white skirt and checkered blue blouse stayed before him.

He sat down on a low wall and tried to untangle his thoughts. He had considered such possibilities as that she might have two heads, but none of the fantastic explanations was real. After seeing her, every explanation he had thought of collapsed.

He walked back to the house, rang the bell, and waited.

As she approached the door, he said, "Hello, Darlene. I'm Paul Marston."

The color faded from her face. "Hello, Paul," she said, her voice faltering.

"I had quite a time finding you, but it was worth it."

"Come in, won't you?" she said in a small, weak voice. She unhooked

the screen door and opened it.

She turned and went to an armchair across the room. He sat down on a couch. "I had to find you. . . ."

Her hands gripped the armrests. "*Why?* Why couldn't you just let things go on? Why did you have to come here and spoil it all?"

"What's spoiled? Oh, I know I may not be what you expected—not handsome or anything like that, but somehow I didn't think that would matter so much—not to you."

She laughed a tight, harsh little laugh. "Matter to *me?*"

"Yes," he said, thoroughly confused.

When she finally spoke again, it was in a carefully controlled whisper. "The phone calls—they meant a great deal to me. I looked forward to them—enjoyed them—and, I guess more than that, believing you were interested in me. Yes, that most of all."

"I still am. Very much."

"Being the 'mystery girl' in your life was the closest thing to . . . to a romance I could . . ." She shook her head. "Oh, what difference does it make now? Paul . . . I'm blind."

Shock and disbelief hit him solidly.

"With you," she said, "I could forget it for a while. I could pretend I was a normal girl playing a romantic little game with an interesting man. There was one person in all the world who couldn't say, 'Darlene Evans, oh, yes, the blind girl.'"

Her voice was rising sharply as she went on. "Young girls aren't supposed to be blind, are they, Paul? Shocking, isn't it? I know—I work at a magazine stand and every so often a new customer who doesn't know about me comes along. He's interested and pleasant until he finds out I'm blind. Then I can feel the reaction—they react as though I had leprosy. And they feel guilty about it, and apologetic pity pours out. And it hurts—oh, how it hurts! I dread that moment. I dreaded it most of all with you and tried to avoid it, but no, you wouldn't let things alone—you had to find out."

He thought of many things he might say, but all of them added up to "I'm sorry you're blind," and that would be the very worst thing he could say.

Very slowly he said, "Well, now that we have that all taken care of, how about dragging out the chessboard. We haven't had a game in several days."

She hesitated, then went to the cabinet at the side of the room and returned with the set. "Will you please set them up? As you will notice, the black pieces are larger so that I can tell which pieces are which as I run my hands over them."

"Queen's pawn to pawn four," he said, moving the pawn. "How did it happen?"

"King's pawn to pawn four," she replied, her hand going unerringly to the piece and moving it forward. "About a year ago my father and I were in an auto accident. He was killed."

"King's pawn to pawn three. Is it permanent?"

"Yes. King's knight to bishop three."

"King's knight to bishop three. How about going out to dinner with me tomorrow night?"

She smiled nervously. "I'm clumsy with silverware, and you'd have to guide me and read the menu and . . ."

"I didn't ask all that, I just asked if you'd go."

She smiled. "Yes—oh, yes, Paul. I'd love it."

■

ANOTHER GENERATION

BY HILDA WHELAN

Once more he'd come home
with the seat out of his pants.
I could have trounced him.
And then I remembered
a steep, sloping roof,
an excellent slide,
my stern mother threatening
to tan my backside.
I remembered the roof,
I remembered the nail,
the wail that I gave
as close-clutching my seat
I turned slowly homeward
to perform the neat feat
of edging in backwards
and taking a chair
to delay the discovery
I wasn't all there.
I remembered the hiding
I was forced to receive
and rejoiced that my child felt
no need to deceive.

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Almost a century ago...

BRIGHAM YOUNG founded and became the first President of the BANK of DESERET which became Deseret National Bank and later FIRST SECURITY BANK

THE 100TH ANNIVERSARY of the first "Mormon Bank" established in Utah is approaching.

The Bank of Deseret (which became the Deseret National Bank and later First Security Bank) was founded under Territorial law August 10, 1871, nearly 25 years before Utah became a state.

President BRIGHAM YOUNG of The Church of Jesus Christ of Latter-day Saints was the bank's first President.

The organizational meeting of the bank was held in the old city hall but the election of the board of directors took place in the Tabernacle in Salt Lake City.

FOUNDED BY PROMINENT PIONEER LEADERS In addition to BRIGHAM YOUNG, other officers and directors who founded the bank were:

HORACE S. ELDREDGE, Vice President and Director. A member of the First Council of the Seventy; merchant; member of territorial legislature; Church Emigration Agent in New York from 1864-68; President of European Mission for the Church.

WILLIAM H. HOOPER, Director. Utah's second delegate to Congress; stalwart defender of rights of Utah's people in Congress and President of Z.C.M.I.

WILLIAM JENNINGS, Director. Mayor of Salt Lake City; assisted Brigham Young in establishing Z.C.M.I. and in developing railroads for the Intermountain West and was host to President Ulysses S. Grant when he visited in Salt Lake City.

JOHN SHARP, Director. First Bishop of the Twentieth Ward, Salt Lake City; pioneer railroad builder and director of Union Pacific Railroad.

FERAMORZ LITTLE, Director. Mayor of Salt Lake City three consecutive terms; Bishopric of the Thirteenth Ward; Emigration Agent for the Church and responsible for the establishment of Liberty Park while mayor.

LEWIS S. HILLS, Cashier and Director. Assisted with the Mormon emigration from Nebraska; appointed Receiver of Public Moneys for the Utah Territory by President Andrew Jackson in 1868.

THE BANK STARTED ON SAME CORNER WHERE FIRST SECURITY STANDS TODAY The Bank of Deseret was located at the northeast corner of Main Street and First South Street, Salt Lake City, Utah. Headquarters of First Security Bank today remain in this same location—the oldest continuous banking corner in Utah.

Sept. 1, 1871 JOURNAL HISTORY OF THE L.D.S. CHURCH, in recognizing the Bank of Deseret, said:

"This bank succeeds the late firm of Hooper, Eldredge and Co., Banking, and will continue a general banking business in the city, receiving deposits, discounting negotiable paper, making loans on collaterals, buying and selling exchange, gold and silver coin, gold dust, land warrants, college script, bonds, coupons, mutilated currency, revenue stamps, etc. Collection promptly attended to and remitted on date of payments. Foreign exchange for sale."

July 11, 1872 the Bank of Deseret announced that its savings department would receive deposits of one dollar and upwards on which interest would be allowed at the rate of eight per cent, compounded semi-annually.

BECAME NATIONAL BANK IN 1872 November 1, 1872 the Bank of Deseret became a national bank —Deseret National Bank. BRIGHAM YOUNG was president and all officers and directors the same as for the Bank of Deseret.

A legal notice, published in the DESERET NEWS October 29, 1872 by the Treasury Department office at the United States Comptroller of Currency, authorized the Deseret National Bank to provide a National Currency secured by a pledge of United States bonds.

WORDING WAS DIFFERENT IN 1870s The DESERET NEWS on September 18, 1872 printed these words which are quite a contrast compared with today's use.

"The Deseret National Bank, formerly the Bank of Deseret, having incorporated in it a savings department, during the past two years has been receiving small sums in deposit, carrying as low as one dollar, upon which eight per cent per annum interest is allowed, compounded half-year. This institution has been doing a good business . . ."

$1,000,000 RESOURCES BY 1880 The bank's resources rose from about $600,000 in 1872 to more than $1,000,000 in 1880. During the same period deposits increased from $250,000 to $570,000.

Historically, comments in Leonard J. Arrington's book BANKING ENTERPRISES IN UTAH include some interesting observations. The book said that the Deseret National Bank

". . . was the only Mormon commercial bank in Utah for many years and cooperated in meeting the economic needs and social goals of the church. The historian, Edward W. Tullidge, regarded it as the 'financial handmaiden' of the Mormon Church.

"For nine years . . . Deseret National Bank was the only national bank in Salt Lake City. It continued as the leading national bank

of Utah until well into the twentieth century."

DESERET NATIONAL BECOMES FIRST SECURITY
Deseret National Bank was merged into the First Security organization April 7, 1932, operating under the names Security National Bank, First National Bank and, since May 1, 1948, as First Security Bank, National Association—the name it bears today.

FIRST SECURITY IS PROUD OF ITS PIONEER HERITAGE
Church officials continue to help guide the destinies of First Security.

At the present time, 148 officers of First Security in Utah and Idaho are Church leaders . . . past and present Stake Presidents, Bishops, Priesthood and auxiliary organization officers and teachers, including members of the First Presidency and Council of Twelve.

Management of First Security includes men with deep roots in our Intermountain area . . . pioneer stock with a background of broad experience in Intermountain banking and business.

RESOURCES NOW MORE THAN $800,000,000 Today, resources of the First Security system of banks total more than $800,000,000 and play an important role in serving the banking needs of a region with a population of approximately 1,800,000. Deposit accounts total nearly 400,000.
The more than 100 First Security banking offices spread south from the Canadian border to the southeast and southwest corners of Utah, encompass an area in Utah, Idaho and Wyoming which is nearly one-twentieth of the continental United States domain.
Some 5,500 stockholders own the First Security system of banks, 77% of whom are residents of the area in which First Security operates.

AS FOUNDER AND FIRST BANK °PRESIDENT, BRIGHAM YOUNG'S goal was to help finance the economic growth and development of the land he and his pioneer associates loved so dearly. Brigham Young passed away August 29, 1877, just six years after establishing the Bank of Deseret. Today, one wonders if this great leader foresaw the growth and prosperity which the banks he established helped make possible.

°The Bank of Deseret and Deseret National Bank were the only banks of which Brigham Young was president.

TODAY EACH FIRST SECURITY BANKING OFFICE plays an important role in the community it serves . . . providing complete banking service to industry, business, agriculture, and individuals . . . vitally interested in individual and civic development. Each office is proud, too, that it is bringing to each community sound, progressive banking . . . and the strength of the Intermountain West's largest banking organization.

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Full-color portrait of BRIGHAM YOUNG

by the eminent artist

John Willard Clawson

(grandson of Brigham Young)

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Portrait artist **JOHN WILLARD CLAWSON** was born in the Beehive House in Salt Lake City, January 18, 1858. He first studied painting at the University of Deseret, then three years under the English painter Willmarth. For the next six years he studied abroad, primarily in Paris and Venice under Laurens, Constant, Lefebvre, taking criticism from Manet and Monet. He painted portraits of members of Parliament in England before returning to the United States where he did portraits in New York, Los Angeles, San Francisco and Salt Lake City. The San Francisco fire in 1906 destroyed his studio and 20 portraits then valued at $80,000. He died in Salt Lake City April 6, 1936 while working on a portrait of Joseph Smith. The portrait of his grandfather, Brigham Young, was painted in 1904.



BRIGHAM YOUNG, President and pioneer leader of The Church of Jesus Christ of Latter-day Saints, was the first president of the Bank of Deseret and Deseret National Bank, direct predecessors of First Security Bank. The 100th anniversary of the original bank founding will be observed in 1971.

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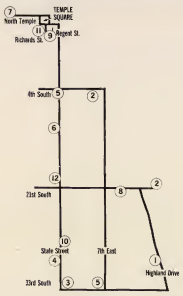


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BY JOHN H. THOMPSON

I believe in God,
For deep within my soul echoes
A sound from distant worlds
Which seems to recollect
That as natural as life itself
There exists my creator—
Yea, even Father.

Call this instinct.

I believe in God
For, from earliest moments upon this earth,
It was my happy lot
To have as guardian spirits
Even mortal parents,
A man and woman who yielded
To the enticings of the Holy Spirit
And made themselves examples
Of godliness and belief in God.

Call this teaching.

I believe in God
Because men of great integrity
Have left us their testimonies
And sealed them up
With a power
Which I cannot deny.

Call this authority.

I believe in God
Because I have applied the test
In my own behalf.
I have been obedient, and
I know it is good.

Call this experience.

I believe in God because,
Being actuated by
Instinct,
Teaching,
Authority,
Experience,
I have been led
To that great fountain of truth,
The Holy Ghost;
And he, whose office it is to witness Christ,
Has borne witness to my soul—
And verily, I know!

Call this knowledge.

Best of Movies

BY HOWARD PEARSON

ENTERTAINMENT EDITOR, DESERET NEWS

● Several films released during the late summer months are still being shown in first-run and drive-in theaters and are providing fine entertainment for filmgoers.

Walt Disney delivers two more hits for the family trade—*Lt. Robin Crusoe, USN* and *Run, Appaloosa, Run.* The former stars Dick Van Dyke as an American Navy pilot whose plane goes down in the Pacific. He ends up on an island, uninhabited except for a trained chimp left over from America's early space program.

After a short time Van Dyke finds he has company—a bevy of beautiful native girls from a neighboring island. Nancy Kwan, the leader, explains that her father is a tyrant and the girls are trying to escape him. Before long the father (Akim Tamiroff) appears on the scene, and Van Dyke, with the help of the chimp, starts to put the blustering chief in his place.

Run, Appaloosa, Run relates the story of an Indian teen-age girl who rescues an Appaloosa horse from near-certain death. With the help of a fantastically appealing dog, the Indian girl trains the horse and then enters it in an important race. This feature has appeal for adult horse lovers as well as all members of the family.

● *The Russians Are Coming The Russians Are Coming* has several messages as well as slapstick and straight comedy. The superb cast includes Paul Ford, Carl Reiner, Alan Arkin (a newcomer to film comedy), and a host of excellent supporting performers.

The story concerns a Russian submarine that is trapped in shallow water on a rocky New England coast. A few of the Russians go into a nearby town, where they create havoc even though they are only seeking help. A butcher tries to play the role of a minuteman; Ben Blue supplies slapstick when he tries to make like Paul Revere and goes after a horse to spread the alarm; the town's telephone system goes out, causing all kinds of problems; the chief of police tries to maintain an air of calmness; and everything rushes on to an action-packed finish.

● Cary Grant, who can nearly always be depended upon to deliver quality entertainment, scores again with *Walk, Don't Run.*

The story concerns a British industrialist (Grant) who finds himself in Tokyo during the recent Olympics. All housing accommodations are taken; he can't obtain a hotel room but spots an advertisement of a room for rent.

It turns out that the would-be renter is a girl secretary in the British embassy. She had meant to rent the room to a girl, not a man: however, Cary is desperate until he can obtain a hotel room, so he talks her into a short-term lease.

In the hands of many movie-makers, this might be a set-up for some suggestive situations, but in the hands of Mr. Grant, the plot develops into innocent fun. An American track star, also looking for a room until his accommodations are ready, appears on the scene. Not only does Cary Grant sublet to the young athlete-architect, but he decides to promote a romance between the American and the British embassy secretary.

The story then moves along to its climax in which the reason for the title is disclosed. In addition to Mr. Grant, the picture stars Samantha Eggar and Jim Hutton and features some wonderful Japanese scenery.

Other movies highly recommended for family viewing include the following:

● *The Bolshoi* and *The Sleeping Beauty,* two beautifully photographed films on ballet.

● *Born Free,* the delightful story of Elsa, the lioness.

● *Maya,* the adventure-filled story of a young boy in India.

● *Tiko and the Shark,* an idyllic story, simply told, of a small boy on a South Sea island who befriends a shark.

● *The Sound of Music,* the story of the musical Trapp family, still playing in theaters around the world and attracting moviegoers for the second and even the third time.



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President David O. McKay

(*Continued from page* 772)

or three years later an eye specialist looked at my eyes and said, 'You have a lot of scar tissue on your eyes, but I have never seen more perfect vision.'"

"By the dawn's early light . . ."

When President Lyndon B. Johnson was inaugurated in Washington, D.C., in January, 1965, three flags flew over the Capitol Building. After the ceremony, he sent one of these flags to President David O. McKay. In acknowledging the gift of the flag, President McKay had a flagpole erected on the lawn of the old McKay home in Huntsville. That Fourth of July, members of the family who were staying at the home for the holiday were surprised to see President McKay arrive from Salt Lake City. He had come to raise the flag for the first time on the flagpole.

He walked slowly the forty yards from his car to the flagpole, rested briefly, and then raised the flag to full mast. Then, after visiting a few minutes with the family and giving instructions for the flag to be lowered at sundown, he returned to his car and was driven back to Salt Lake City.

All day the flag fluttering in the breeze reminded those who saw it of their country and, even more, of the Prophet who so loves that country that he traveled more than a hundred miles in its honor to see that special flag flying in the dawn's early light.

The Image of a Prophet

Today we frequently hear the word "image" used. Image is a mental representation we have that typifies a certain person, place, or thing.

Not too long ago a well-known lady of foreign birth visited Salt Lake City and an interview was arranged with President David O. McKay. It was explained to her before going to his office that to the Latter-day Saints, David O. McKay was accepted as God's chosen prophet on the earth today.

The interview was short, but as the visitor was leaving his office, she said, "Your president is exactly what I had always imagined a prophet would be. He appeared as I have always imagined a prophet would appear. He spoke as I have always imagined a prophet would speak. His demeanor, his bearing, all that he was and all that he did and all that he said truly represented the image I have of a prophet."

What Is Faith?

(*Continued from page* 796)

only that which is true and beneficial to us; to confirm error would cause him to cease to be God. Consequently, we are protected from ever having faith in anything that is false or spiritually injurious. Men may *believe* with great tenacity in things that are not true, but intensity of belief, regardless of its strength, is not faith, nor does it possess the power of faith.

If one does obtain faith in some truth (faith being composed of a partial knowledge and a witness from the spirit) and continues to act upon that faith and to exercise it, this process becomes the principle that carries one to a perfect knowledge or the knowledge one has at the completion of the experience. In this way, faith leads man to perfection.

Jesus taught this same principle in his sermon on the "bread of life" delivered at Capernaum. He perceived that some of his disciples did not really have the conviction of faith.

Explaining their inability to accept him as the Son of God, he said, "No man can come to me, except the Father . . . draw him. . . ." (John 6:44.) Each individual who comes to have faith in the Lord Jesus Christ has it by revelation—by the confirming influence of God's witness. The Savior's clarification of Peter's conviction exemplifies this idea: ". . . flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17.)

It is this movement toward God under the power of faith that frees man from ignorance by increasing his knowledge, changing attitudes and behavior.

From the very beginning it has been necessary to learn some things by being "taught of God." There

is no other way to understand the mysteries of godliness. This acquisition of faith in Jesus Christ leads one to this spiritual instruction. Brigham Young said:

"Persons know and will continue to know and understand many things by the manifestations of the Spirit, that through the organization of the tabernacle it is impossible otherwise to convey. Much of the most important information is alone derived through the power and testimony of the Holy Ghost in the speaker, revealing itself to the understanding and spirit of the hearer. This is the only way you can convey a knowledge of the visible things of God." (*Journal of Discourses,* Vol. 8, p. 41.)

To suppose there is another way to progress spiritually appears to be folly. The Prophet Joseph Smith said that the reason Cain's offering was rejected was that he had no faith:

"Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith, or he could have no faith, or could not exercise faith contrary to the plan of heaven. . . . To offer a sacrifice contrary to that [law of heaven], no faith could be exercised, because redemption was not purchased that way . . . ; consequently Cain could have no faith" (*Documentary History of the Church,* Vol. 2, pp. 15-16.)

Speaking on faith versus belief, Brigham Young said:

"If we speak of faith in the abstract, it is the power of God by which the worlds are and were made, and is a gift of God to those who believe and obey his commandments. . . . [A man] might as well undertake to live without breathing as to live without the principle of belief. But he must believe the truth, obey the truth, and practise the truth, to obtain the power of God called faith." (*JD,* Vol. 8, p. 259.)

This understanding of the mechanics (not the meaning) of faith should be a great consolation, a source of real confidence to those who proclaim to the world the truth of the restored gospel. No man can have faith in a false God or any other untrue principle; belief, yes, but not faith. And when truth is introduced to him, if he will act upon it, the confirmation will come, and he will know of the confirmation if he is prepared to receive it.

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Buffs and Rebuffs

(*Continued from page 758*)

Home Evenings Away from Home

After reading your "Home Happiness" articles, I began to reflect upon the much happiness home evenings have given me, particularly because in our ward we have a dear brother and sister who share their home evenings with the young, self-supporting people of the ward. Each of us takes a turn presenting the lesson. If there are any young people who for various circumstances are away from their family, I would urge them to ask their bishop to arrange for them to attend home evening with one of the families in the ward. In my case—and that of my friends—it has been a wonderful blessing.

Carol Ann Craven
Santa Monica, Calif.

Hill Cumorah Pageant

I have read with pleasure every article you have had in *The Improvement Era* over the years on the Hill Cumorah Pageant, but I have never seen one word in them about the part J. Karl Wood, seminary teacher of Logan, had to do with this development.

No one could possibly discount what others have done in developing the pageant; certainly I would not. Nevertheless, Karl Wood had a most important part in this thing and should be given credit for what he did, don't you think?

Ray Thatcher
Morgan, Utah

Yes. As was indicated in the July Era, *the pageant has evolved over a number of years. In 1937, Harold I. Hansen, a new missionary to the Eastern States Mission, was asked to direct it. Two years later J. Karl Wood, at the request of the General Authorities, was asked to direct the production. He returned in that capacity for two more years, until the beginning of World War II, and made many valuable contributions to the script and pageantry. Harold I. Hansen served as pageant manager under Mr. Wood's direction. When the pageant resumed in the late 1940s, Dr. Hansen was named director, in which capacity he has since served continuously.*

We wish to compliment you on your excellent article, "The Hill Cumorah Pageant," particularly for the authenticity of your historical information. For years articles have indicated that the pageant began in 1937. Since my wife participated as a missionary in the 1936 production and heard President Colton speak of the 1934 production, we have been trying to get the true facts published.

Ferman Westergard
Ogden, Utah

These Times

(*Continued from page* 761)

by alternating wind sprints with walking—a person sprints until he can no longer continue, walks until he can catch his breath, then sprints again. An equally acceptable method is to participate in active games."

The inactive person who is beginning a program to regain physical vigor must exercise caution. The most uncomfortable stage, say Lavik, Penman, Steverson, and Wegner, "is when you are developing endurance. The physiological changes that occur take approximately seven weeks. Once you have attained this high level of endurance, it is quite easy to maintain it with little discomfort. However, it is very easy to lose it once you discontinue activity. A vacation with no activity can undo everything unless the program is continued during that vacation."

There are many emotional problems that confront modern individuals. "Under the spell of emotions our bodies get ready for emergencies by loading the blood with adrenalin and extra sugar." The natural outlet for emotions "is large muscle activity," according to these students of the subject.

To live to the fullest, activity—whether muscular, intellectual, or social—"is the key to finding harmony with the universe. Activity is the difference between the quick and the dead. To establish harmony with the universe is the challenge of life."

Thus the physical educators invite us in these times to be concerned with our individual organic vigor. They invite us to a life of muscular activity. They promise us that if we accept the invitation, do not forget our bodies, and act accordingly, we will again acquire some of the buoyancy of youth and enter into a new and better world.

—

"You know," said an old neighbor, "I've often likened a commandment to a padlock that seemingly barred my way. But my obedience is the key that opens that lock, enabling me to walk in paths that I never dreamed possible."

—Albert L. Zobell, Jr.

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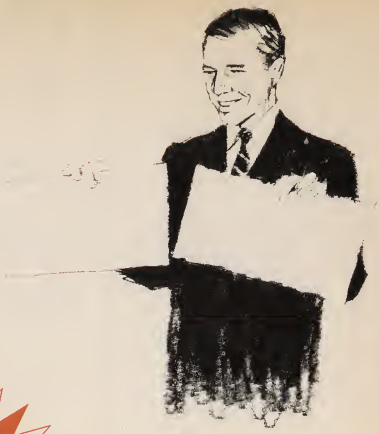
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MELCHIZEDEK PRIESTHOOD





The 1967 Challenge

Priesthood genealogy is a specific assignment for all Melchizedek Priesthood members, but in order to direct and do the work, priesthood leaders must understand the program. What is the program?

During 1967 every family will be asked to submit two *new* family group records for temple work. A forward look into next year sees the Saints actively searching available records to identify ancestors who have not yet received temple ordinances.

1965-66 Programs Teach How

The 1965 and 1966 programs prepared the way for next year's "two new sheets per family" challenge by teaching the "hows" in genealogy.

The assignment to prepare accurately 15 family group records of the family's first four generations of ancestors taught the Saints acceptable standards for recording information. The record examining procedure in wards and branches taught the new method for submitting records for temple work. Examiners, working closely with the Saints, taught them proper procedures when errors and omissions occurred.

The book of remembrance challenge has brought love of family and respect for ancestors into the home. It has also taught the importance of preserving family genealogy in an efficient manner. The MIA priesthood genealogy classes have introduced church members to exploration into available genealogical records to identify unknown ancestors. The Saints have learned to work together through the Pedigree Referral Service and participation in family organizations.

The 1967 Challenge

The 1967 program is being previewed at stake conferences held the second half of 1966. Stake presidents, bishops, and priesthood leaders have received a booklet which briefly introduces the 1967 challenges.

The program includes: 1) a better understanding of genealogy in priesthood correlation, 2) continuation of the third- and fourth-generation programs, 3) continuation of the book of remembrance challenge, and 4) the "two new sheets per family" challenge.

The heart of the 1967 program is the latter challenge. This feature asks the Saints to follow their pedigrees out as far as temple work has been done and then to perform the research necessary to process two new direct-line ancestor families for temple work.

Coordination Is Needed

Since many church members are descendants of the same ancestors, much coordination is foreseen on the part of family organizations, and a greater participation in the Pedigree Referral Service (PRS) is expected. The 1967 program points out the urgency of being fully registered with PRS during 1966 and the need for families, if not already organized, to organize before the year is out.

In order to prevent duplication in sheets submitted to the Genealogical Society, large families will need to decide who will send in which sheets. Large families will also want to divide research work in order that all family units may participate.

One Sheet from Each Line

It is preferred that families submit one sheet on the father's line and one sheet on the mother's line, but the sheets may be from either. If possible, the two new sheets should pertain to direct-ancestor families. If research cannot progress quickly enough on direct-ancestor families, the two sheets may pertain to families of collateral relationship. Sheets are not acceptable under the program unless a definite relationship to the husband or wife can be established.

Names to the Temple

The two-new-sheet challenge will provide thousands of new names for temple work. For example, Brother and Sister Jones are grandparents. They have seven grown sons and daughters who have families. Thus eight families will participate in the two-new-sheet project, and 16 new sheets will be generated for temple work. If each sheet has an average of four children listed, these eight families will send nearly 100 names to the temples in 1967.

Challenge to the Priesthood

"It matters not what else we have been called to do, or what position we may occupy, or how faithfully in other ways we have labored in the Church, none is exempt from this great obligation. It is required of the apostles as well as the humblest elder. Place, or distinction, or long service in the Church, in the mission field, the stakes of Zion, or where or how else it may have been, will not entitle one to disregard the salvation of one's dead."

—President Joseph Fielding Smith,
Doctrines of Salvation, Vol. 2, p. 148.

The Presiding



R. Reed Channell, bishop of El Cajon (California) Second Ward, is a former New England States missionary and has been a stake mission president and a high councilor.

How I Was Guided in Selecting a Counselor

When I learned that my first counselor was moving, I considered each of the fine men in our ward as a possible replacement. I had set Saturday as my deadline in finding a man to recommend. On Thursday I made a list of 20 men whom I felt worthy and compatible to the call. By Saturday morning the list had been cut to three. As I looked at these three names, one seemed best qualified. I reached for the phone to inform the stake president of my recommendation. Suddenly a very strong impression came, and I said to myself, "Have you considered everyone?" I picked up my bishop's book and began to go through the list of members again. Halfway through I chuckled at myself, feeling certain the right choice had already been made. But obedient to my impression I continued through the book until my finger fell on a certain name. It is difficult to describe the feeling that came to me. It was as if a dynamic spiritual force rang through my whole body, testifying of my counselor.

Tears streamed from my eyes in thankfulness to the Lord for this revelation. The man was not the one I had formerly selected. He was not among my final three. He was not even among the 20. He was a man with whom I had experienced little contact, and because my knowledge of him was so limited, I had not considered him.

When I was called to participate in his ordination, I worried that I had made a mistake or been deceived in my selection; but the Lord, sensing my weakness, presented me an exact duplication of my previous experience. I have since thought how important the call of counselor must be for the Lord to reveal his will in such a manner. But more than anything, the experience taught me that one must rely on the Lord and not on his own judgment. R.R.C.



Jack C. Morgan, bishop of the Klamath Falls (Oregon) First Ward, is a former Northern Far East missionary and has been a counselor in the bishopric.

Application of a Gospel Principle Saved a Friendship

One evening a couple called at my office to discuss a problem. Word had come to them, from what they considered to be a reliable source, that a close friend thought that they had not been honest in a recent business deal. The couple, very concerned, felt they would not be able to continue their friendship on the same basis if reports of their friend's thoughts were true.

After discussing it we agreed that the couple should make an appointment with their friend and discuss the situation as the Lord has instructed us to do.

Several days later I saw them and inquired about the problem. They had talked to their friend and the situation had been completely resolved. Thus, through application of a gospel principle, a friendship had been saved. J.C.M.

What better than experiences from a

Bishopric's Page

to prove that "when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)



John S. Eilar, bishop of the Albuquerque (New Mexico) Second Ward, has been a stake Explorer leader, director of teaching, Sunday School teacher, Aaronic Priesthood instructor, and counselor in the bishopric.

The Antelope Hunt and Its Lesson in Humility

I was engaged in child's play when I raised a finger to my lips and marked my imaginary chalkboard at the completion of a good deed done for the Lord. "Now that's one," I thought to myself. Later that day I repeated the performance, assuring the Lord that I was one of his faithful servants. "Now that's two," I told myself. I'm sure the Lord did not look kindly upon my imagined merit stockpile, but it seemed one way to identify the good I was sincerely trying to do. Time proved that the Lord would handle me in a special manner to teach me a powerful lesson.

A few days later I joined some antelope-hunting friends. Our day of hunting had nearly passed before we even saw an antelope. But in the late afternoon we saw a buck on a hillside quite a distance from us. We proposed a stratagem: Two companions would pursue the animal afoot while another man, his son, and I would take our jeep to a more favorable location.

We traveled with all attention fixed on the antelope, when suddenly I saw that the road had been completely cut by a washout with sheer six-foot walls. I slammed on the brakes but too late to prevent our headlong fall into the wash. The force of the jolt popped the lid of a ten-gallon water can, and water poured everywhere. Upon examination no broken bones were found. The only injury was my companion's head bump. I climbed the bank and surveyed our condition. The left front tire had blown out; the wheel rim was bent 90 degrees to the axis; the front transmission housing, axle, and springs were bent out of line. There seemed no possibility of our getting out.

Desiring to make the best of the situation, we changed the tire, dug about with a shovel, and then tried to see if the jeep would move. To our surprise we drove away. As I did this, "Now that's one" came to mind, and I saw the imaginary chalk mark placed some days earlier quietly erased. I felt like a youngster who had been forcefully set down and reminded of good behavior.

As evening approached we assembled—without an antelope—and planned a homeward course. Night was upon us before we reached the main road. The steering mechanism was troublesome, but it gave promise of holding out. Suddenly the car hit a small chuckhole, and the headlights went out. For the second time in a day the possibility of death arose. The blackness of night enveloped us, and I was unable to judge the road. The other passengers were aroused by the screeching of brakes. For a long, sliding, careening, fear-provoking moment all of us held tightly to the jeep, braced for the expected fatal crash. But it did not come. The jeep stopped safely. With resounding emphasis the thought came to me, "Now that's two." I resolved never again to mark my imaginary chalkboard and hold the Lord accountable for any service I might perform on his behalf. It was a just reminder that man is **always** indebted to the Lord. J.S.E.



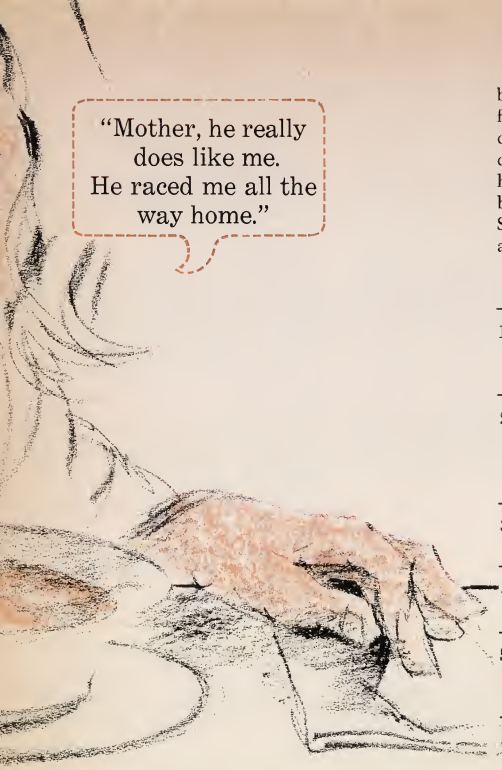
WIDE AWAKE AT NOON

TODAY'S FAMILY
FLORENCE B. PINNOCK, EDITOR

● We hear much about the millions of dollars spent on school hot-lunch programs, but nary a thing is recorded about mothers and their home hot-lunch program. A mother is a heroine and should be praised to the sky when she successfully serves her children a nourishing luncheon.

Peace and quiet comes in such small snatches to a young mother with small children. When the last child is old enough to go to school, it is a temptation to say, "See you at 3:30." The whole day then spreads itself out—such luxury, such wealth of time in which to do the daily household chores and to get acquainted with oneself. A young mother has earned all this, but she must also earn the confidence of her children. A luncheon table can become the setting for a family to really get to know each other.

A young boy raced into the kitchen one noon and hurriedly sat down before a bowl of hot soup and said, "Mother, I feel so big, bigger than I've ever been before. How do I look?" A cashier in a school cafeteria could not have appreciated what was going



around in that little head, and come to the meaning of his words, and replied with love.

A daughter runs into the house all flushed and happy, with the words, "Mother, he really does like me. He raced me all the way home!" Only a mother could answer this statement with the right spirit, the right balance, the right directiveness.

Everyone is so wide awake at noon—no leftover drowsiness and unsociableness of an early breakfast. Dinner hasn't the informality of lunch, nor has it the big mother-image. Noontime is the middle time, the high time, the involvement time of the day. There is nothing passive about the lunch table—just active bodies, appetites, and minds.

Preparing a hot lunch does not need to take all morning. For some foods the time of preparation can be spent before the breakfast dishes are cleared away, while for other menus 15 minutes before the family arrives is plenty of time for the preparation.

Planning ahead is the key to good noontime eating. Remember, lunch should hold its fair share of the basic food requirements for the day. Serve something from the four food areas: meat, fish, poultry; milk, cheese, ice cream, and other milk products; grains and cereals; fruits and vegetables. This is easy when we have an abundance of food to choose from. It can be delicious, nourishing, and economical. The three S's play a leading part at lunch—sandwiches, soups, and salads. Let's plan a few home hot-lunch menus.

Home Lunch Suggestions for School Children

1. Souper Soufflé* Sliced Tomatoes
 Nut Bread
 Molded Fruit Gelatin

2. Egg and Cheese Scramble*
 Vegetable Broth in Mugs
 Bran Muffins
 Sliced Bananas in Orange Juice

3. Tunaburgers Raspberry Milk Shakes
 Oatmeal Cookies

4. Kids Cornbeefburgers* Milk Shakes
 Cookies

5. Weiner Soup* Cheese Toasties*
 Mrs. Ashcroft's Peach Cake*
 Milk

6. Beef Noodle Soup
 Lettuce, Tomato, Cheese, and Bacon Sandwich
 Chocolate Pudding
 Cookies

7. Hot Cakes with Little Sausages
 Sliced Oranges sprinkled with Coconut
 Milk

8. Vegetable Soup Cheese Puff Sandwich*
 Applesauce topped with Ice Cream

9. Oven-grilled Tuna Fish Sandwiches*
 Fruited Molded Salad Carrot Strips
 Cocoa with a Marshmallow

10. Creamed Chipped Beef on Waffles
 Green Peas
 Ice Cream Sandwich

Varied breads make the lunch period much more interesting. Try serving raisin, honey, nut, date, and fruit breads. Or for a change of pace try muffins; orange, bran, or corn are favorites. Baking powder biscuits can be served shortcake style with creamed vegetables, eggs, meat, or fish. French toast is a wel-

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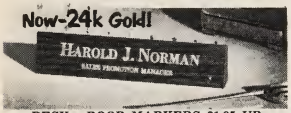
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come change. Another day serve waffles or hot cakes. The variety of breads is endless; there is no reason why we should just take two slices of white bread, put something between them, and call it lunch.

Nowadays soup is without the long simmer; a can opener does the trick. Mix the various canned soups to produce soups of your own. Then garnish each soup differently. Try cream of chicken soup with popcorn floating on top; the youngsters will love it. Try green pea soup sprinkled with bits of ham, or float soda crackers spread with deviled ham. Cream of asparagus soup garnished with a sprinkling of well-buttered bread crumbs is delicious. Children can eat soup much more quickly if such thickening is added.

Souper Soufflé
(4 to 6 servings)

1 can condensed cream of mushroom soup
1 cup shredded sharp process cheese
6 eggs, separated

Combine the soup and cheese; heat slowly until the cheese melts. Beat the egg yolks until thick and lemon colored; stir into soup mixture. Beat egg whites until stiff; fold soup mixture into the egg whites. Pour into ungreased 2-quart casserole. Bake in a 400-degree F. oven for half an hour. Serve immediately.

Egg and Cheese Scramble
(4 to 6 servings)

1 can condensed cheddar cheese soup
8 eggs, slightly beaten
1 tablespoon onion, finely chopped
Dash of pepper
2 tablespoons butter, melted

Blend the soup, eggs, onion, and pepper and pour into the melted butter in a skillet. Cook over low heat until eggs are set; stir gently.

Tunaburgers
(4 servings)

4 slices toast, buttered
1 can tuna, drained and flaked
4 slices onion
2 hard-cooked eggs, sliced
1 can condensed cream of celery soup
⅓ cup milk
2 tablespoons chopped parsley
2 teaspoons lemon juice

Place toast on cookie sheet, spread with tuna, top with egg and onion. Combine the remaining ingredients and pour over the open-face sandwiches. Broil until hot and bubbly.

Kid's Cornbeefburgers
(serves 6)

1 can corned beef, chopped
3 medium onions, chopped
1 cup diced celery
1 cup canned tomatoes, drained
1 green pepper, chopped
1¼ cups water
1 tablespoon chili powder
1 tablespoon vinegar
⅓ cup chili sauce
1 tablespoon Worcestershire sauce

Sauté the onions, celery, and green pepper in a little butter for five minutes. Add the other ingredients and simmer very slowly, uncovered, one hour. Add more water if necessary. Stir occasionally. Serve in hamburger buns.

Weiner Soup
(2 to 3 servings)

2 frankfurters, sliced thin
2 tablespoons chopped onion
1 tablespoon butter
1 can (10¾ ounces) condensed tomato rice soup
1 soup can water

Brown the frankfurters and onion in butter. Add the soup and water. Heat and serve.

Cheese Toasties

Spread soda crackers lightly with prepared mustard; top with shredded cheese. Broil slowly until cheese melts.

The following cake recipe comes from Cedar City. It is moist and flavorsome and a favorite with the children.

Mrs. Ashcroft's Peach Cake

1 cup raisins
½ cup hot water
1 teaspoon soda
1½ cups brown sugar
½ cup butter
1 egg
1 cup crushed canned peaches or apricots (no juice)
2 cups flour
1 teaspoon baking powder
1 cup chopped nuts
1 teaspoon vanilla

Mix the raisins, hot water, and soda together and let stand. Mix the sugar, butter, and egg together until light and fluffy. Add the crushed peaches and the flour, baking powder, and nuts. Mix well. Bake at 350 degrees F. for 30 or 35 minutes.

Icing

1½ cups brown sugar
½ cup butter
3 tablespoons canned milk

Mix together until dissolved and bring to a good boil, stirring all the time. Boil one minute. Remove from heat, add ½ teaspoon baking powder, and beat until creamy. Add ½ teaspoon vanilla. Spread on cooled cake.

Cheese Puff Sandwich
(4 servings)

Combine 1 cup shredded cheddar cheese, 2 tablespoons minced celery, 2 tablespoons well-drained pickle relish, 3 tablespoons mayonnaise, and a dash of onion salt. In the broiler, toast 4 slices white bread on one side. Spread with cheese mixture on the untoasted side. Broil slowly until cheese melts.

Oven-grilled Tuna Fish Sandwiches

Prepare tuna salad sandwiches in usual way, brushing outer sides with melted butter. Bake in a 475-degree F. oven 5 to 7 minutes or until tops are a golden brown.



HOME, SWEET HOME

● "You can lead a horse to water, but you can't make him drink." Such an old-fashioned saying, but it still rings true today. You can line up your children on chairs in the living room on family home evening, but you can't command their interest.

What good is an important lesson if minds and hearts won't accept it? If father comes in from work tired and a little out of sorts, his children will react to his mood. If mother was away all afternoon and dinner is a hit-and-miss hurried-up affair, her little ones will react to her mood. Attitudes are even more contagious than measles. So what, as parents, are you breathing out, and what are your children breathing in?

Family home evening is a time to feel warm and good. Discontent, anger, and impatience never add up to a successful family night. Early in the day father and mother could begin to set the climate for this weekly high point.

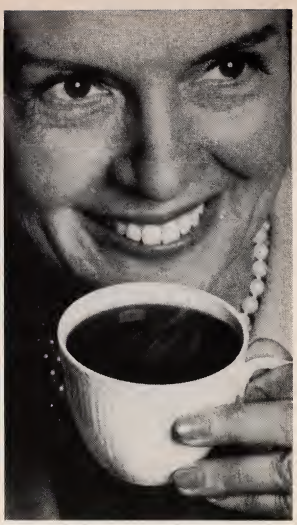
Attitudes are built word by word and act by act. Earned compliments given to children by parents will salve a hurt. Cheerful announcements, funny happenings, and happy secrets could be shared at the dinner table. Even a favorite family food could be the ingredient to start an endless feeling of goodwill. Then after the lesson is over, top everyone's spirits with a treat. I would suggest this nut brittle. It is a new recipe that has been carefully worked out. It's really special.

Nut Brittle

1½ cups sugar
1 cup brown sugar
⅔ cup dark corn syrup
¾ cup water
1 teaspoon salt
½ square butter
1 teaspoon vanilla
1 cup pecans
1 cup walnuts
2 cups almonds (not blanched)

Combine the sugar, syrup, and water in a heavy pan and cook over medium heat, stirring frequently until it comes to a full rolling boil. Add the nuts and continue cooking and stirring until it reaches 275 degrees F.* Add the salt and continue cooking to 290 degrees F. Remove from the heat and stir in the butter and vanilla. Drop on a buttered slab or in cookie pans to cool and crispen.

*The temperatures are for 4,500 to 5,000 foot altitudes. If testing in cold water, cook until the syrup is crisp and crackles when a spoonful is dropped in the water.—**FBP**



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Tumbaga

(*Continued from page* 789)

A word now about some of these processes: It is not suggested that all early American metal workers used all the processes listed above; indeed, each smith would probably use only those few that suited his talent and that were in demand by the people for whom he worked. The processes of hammering, gilding, annealing, and to some degree of smelting would have been useful in the manufacture and binding of the Book of Mormon plates. The engraving would have required a separate skill from that of the smith and need not necessarily have been done by the person who manufactured the plates. This was the case in at least one instance in the Book of Mormon. (See Omni in the Book of Mormon.)

The gilding could have been done by yet another workman, using one of two possible methods. The first is called *mise en couleur* by the French and consists of allowing the surface copper to be eaten away by citric acids and then spreading and burnishing the remaining gold into a thin surface gilding. The second consists of mixing some powdered gold (dust) with mercury, spreading the mixture over the surface to be gilded, and then heating a little to spread the gold mixture and disperse the mercury. This is essentially the amalgam process and differs from the first method in that the gold is added from another source, whereas in the first process the gold used is contained in the article itself.

Annealing, it is stated, is the process of heating the metal and allowing it to cool slowly, which makes it softer and less brittle. However, this statement, so far as copper and the alloys of gold are concerned, is incorrect, since copper becomes very soft and malleable when it is strongly heated and immediately immersed in cold water, its behavior under these circumstances being diametrically opposite to that of steel. Further, many of these alloys (speaking of gold alloys, among which are those of copper and silver) are age-hardening; consequently, they can be softened by heating to temperatures around 700°C., followed by quenching, and then hardened by reheating to the appropriate range needed to produce the physical properties desired. Thus copper alloys could be hardened by applying heat and omitting the quenching process. The heat produced by cold-hammering or gilding would be equally effective. Since gold is unaffected by this series of heating and quenching necessary to cold-hammer the alloy, the gilded surface, when finally applied, would remain soft; the application of heat to spread effectively the gold of the gilding would harden the alloy beneath.

Let us now consider the box in which the plates were stored. The Prophet Joseph Smith said, "In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them." Did the artisan who made the box intend merely to hide the plates, or did he intend to preserve them also? He must have intended to preserve them, since he (Moroni) sealed them up.

THE PROPHET SPEAKS

BY JACK S. BAILEY

The Prophet speaks.
His words I hear,
His message seeks
Our thoughts so clear.
I wonder at his source
Which penetrates my mind,
The simple gospel course
Which lends a different kind
Of feeling. It burns deep—
His pure words to impart
A contrite, willing weep
That gently fills my heart
With something more
Than ever filled my heart before.

This could not have referred to the portion that was sealed together so that each plate was inaccessible, but rather to the disposition of the entire stack, since what was sealed included the portion to be translated. The sealing, then, must refer to the box in which the plates were deposited. Moroni was careful that no dirt or water should get to the plates, knowing that under certain conditions they could be damaged or destroyed. The title page of the Book of Mormon indicates that the plates were "sealed up, and hid up unto the Lord, that they might not be destroyed."

Dr. Sidney B. Sperry has said that the word "ziff" in the Book of Mormon probably referred to zinc, meaning "bright." (See Mosiah 11:8.) Another explanation may be that the Prophet Joseph Smith, upon coming to this term, could find no English equivalent and therefore transliterated the Nephite sounds into English letters. The Nephite term could have meant "tumbaga," a name borrowed from the Spanish. (The same alloy is called *quanin* by the Arawak.) Tumbaga, when properly finished by gilding, is also "bright."

Native workman have said that tumbaga had a peculiar odor. Do you have a copper penny in your pocket? Rub it briskly, then smell it. Gold and silver have no odor, but copper, even when heated at very low temperatures, has an odor.

It is impossible to calculate the exact weight of the plates. The Small Plates of Nephi may have been of a different alloy than those made by Mormon, who leaves some doubt as to whether he himself manufactured the plates he used or wrote on plates previously made by another.

Joseph Smith said the plates were 6″ x 8″ x 6″, in which case they were 288 cubic inches in volume. Others have given different dimensions that would amount to volumes ranging from 244 to 336 cubic inches. The Prophet's figures are preferable, since they represent an average and since he was more familiar with the plates than anyone else. A solid block of gold totaling 288 cubic inches would weigh a little over 200 pounds. (Gold weighs .697 pounds per cubic inch; silver, .379 pounds; and copper, .321 pounds.)

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But plates would weigh much less than a solid block of the same metal. The unevenness left by the hammering and air spaces between the separate plates would reduce the weight to probably less than 50 percent of the solid block.

As already noted, though, the plates were not made of pure, or 24-carat, gold. On one hand it seems probable that they were not made of an extremely low-gold alloy because of the danger of electrolysis and brittleness. On the other hand, they were probably not of an extremely high-gold alloy either, since the weight would thereby be increased. There would also be a danger of distortion while the plates were being inscribed, because of the ductility of these higher alloys.

Some writers have suggested an 8-carat-gold alloy for the plates of Mormon. If this is assumed, then, using the gravimetric system of William C. Rott, a block having the dimensions of the plates would consist of 25.79 pounds of gold, occupying 37 cubic inches of the block; 77.84 pounds of copper, occupying 242.5 cubic inches; and 3.25 pounds of silver (3 percent added as an impurity), occupying 8.5 cubic inches. Thus a block of tumbaga of the dimensions indicated for the plates of the Book of Mormon and with 8-carat alloy and 3-percent native impurity would weigh 106.88 pounds. Using such a block as a beginning point, 50 percent of the weight should be subtracted for air space; thus the weight of the stack of plates would be about 53 pounds. If these figures seem unrealistic, remember that gold has twice the density of copper and therefore occupies about one-sixth of the total volume.

If each plate were .02 of an inch thick, it would occupy up to .05 of an inch in the stack, and there would be 20 plates to the inch. The unsealed portion would then consist of 40 plates or 80 sides. Present-day food cans are manufactured of metal that is about .01" to .015" thick. How this compares with the "common tin" referred to by Joseph Smith remains to be investigated.

If the plates have been made from a 12-carat-gold alloy, they would have weighed 86.83 pounds, following the same system used for the 8-carat postulate. As the proportion of gold in the alloy is

increased, so are the alloy's weight and ductility and the tendency of the plates, if hammered very thin, to distort and wrinkle.

We must conclude that ancient American smiths had sufficient knowledge and skill to make a set of plates using the alloy that the Spaniards called tumbaga. The plates of the Book of Mormon, we allege, were of this alloy and were probably of between 8- and 12-carat gold. They thus appear to have weighed between 53 and 86 pounds. We further allege that the plates were manufactured by hammering the metal to a thickness of .02 of an inch with a 23-carat gilded surface of .0006 of an inch, resulting in a hardness of 30 Brinells to the engravers tool, while the center of the plate maintained a Brinell of 80 or above.

The plates themselves would have presented a solid gold surface to the eye, yet they would have weighed as little as half as much as pure gold.

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(*Continued from page* 793)

on the moldy buns, the mother had an opportunity to help him analyze the habit patterns that were leading him to eventual personal corruption.

When you create such golden moments, the key is to anticipate and recognize the needs and interests of the receiver. Abraham Lincoln said that when he prepared for a debate, he would spend most of his time considering what his opponent would say—not what he himself would say.

After you have learned that there are many moments for communication, and after you have skillfully analyzed the needs of those around you and begun the exciting role of creating your own golden moments, you will soon realize that the fulfillment of these moments is directly related to your own special and unique personality.

Recognizing that every person is different from every other human being is of great advantage. If you know your own personal peculiarities, idiosyncrasies, habits, abilities, gifts, interests, possessions, and goals, you may be qualified to capture the attention of another in a most memorable manner.

"I never met a man who was not my superior in some way," wrote Emerson. Part of the knack of communication is to find the times and situations in which your own "superiority" is most effective, and to analyze and select your best means of communication for the situation.

The fact that one person likes to read mysteries makes him different from his neighbor and gives him a possibility for interesting others in himself and the beliefs and plan of life that have made him what he is. The fact that another person is bald or near-sighted gives him possible openings for a discussion on the resurrection.

There will never be another you. Because of this, only you, with your own particular elements of personal "superiority" or advantage, can create and fulfill so many of the golden moments for communication that come each day.

As a Latter-day Saint, you have a message and a calling. When you prepare your golden moments, think of your message, your purpose. We in "The 3 D's" feel that *our* challenge is to show those to whom we perform that they don't have to be embarrassed to be entertained; that it's not square to be good; and that those who say that spiritual things are prudish or old-fashioned are either misled or misleading. We want to show people that real joy and enjoyment are in the gospel of Jesus Christ.

Finally, if it seems as if you don't make it every time you try to communicate, don't get discouraged. Keep trying. And if it is any help, remember "The 3 D's," working up a lather on stage for an hour and fifty-eight minutes of a two-hour concert, hoping for the opportunity when the audience might sing, and understand, "Give, then for Jesus give; There is something all can give."



"UNANSWERED YET? . . ."

RICHARD L. EVANS

Among many things we have in common is that life is a search for all of us. It is also a mixture of problems and accomplishment, of disappointment and hope, of fearfulness and faith. There are times when we have a sense of assurance and times when we feel less than the assurance we so much seek. As all of us know, we need the help of others, but there are times when we know that the help of other men is not enough—times when in loss, in loneliness, in trouble, in heartache and wonderment, we need to know that there is greater wisdom, greater power, greater purpose, greater assurance than we have found in unsatisfied searching, greater need to know our relationship to life and of our part in the Creator's great plan and purpose. And we are each of us part of the great plan and purpose. We are, in a very real and everlasting relationship, tied to our loved ones, to family and friends, to all mankind, to the Father of all mankind, to all history in its flow from the immemorial past to the everlasting future. There is an infinite power, there is an eternal purpose, there is a personal God, the Father of us all, and we have part in his purpose and a very real relationship to him who made us in his own image. And when we reach out in our thoughts, in our needs, in our hopes, in our problems, in our prayers, we may have such assurance. And though we find ourselves discouraged, troubled, lonely, burdened, and feeling our pleas unanswered, we may find strength, comfort, courage in the words of an old and cherished hymn, with its assurance that all unanswered questions will be answered, that our prayers and pleadings are heard and heeded, though the time and manner of the answers are not always to us in evidence.

> "Unanswered yet? The prayer your lips have pleaded
> In agony of heart these many years?
> Does faith begin to fail, is hope departing,
> And think you all in vain those falling tears?
> Say not the Father hath not heard your prayer;
> You shall have your desire, sometime, somewhere.
>
> "Unanswered yet? Though when you first presented
> This one petition at the Father's throne,
> It seemed you could not wait the time of asking,
> So urgent was your heart to make it known.
> Though years have passed since then, do not despair;
> The Lord will answer you, sometime, somewhere."[1]

[1]Ophelia G. Adam, *Unanswered Yet?*.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 15, 1966. Copyright 1966.

ERA OF YOUTH

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • September 1966



Young members of the Church from Norway, Denmark, Sweden, and Finland participate in athletic events during youth festival held in Stockholm, Sweden.



Two young women from Sweden lead the field in the girls footrace.



Dancers perform beneath MIA seal, which states, "The glory of God is intelligence."



Runner from Finland wins race.



Young people from four nations dance in festival.

Festinord!

FOUR-NATION YOUTH CONFERENCE

by Doyle L. Green

Festinord! This magical word was on the lips of young members of the Church and many of their friends in the Scandinavian countries during the early months of 1966. Then on June 30 they started arriving in Stockholm—young people 14-26 years of age, along with MIA officers, teachers, chaperones, and mission priesthood leaders from four countries of the northland—Sweden, Denmark, Norway, and Finland. (See front cover.)

This great "festival of the north" was the culmination for these young people of their MIA activities for the year. It was the first four-nation youth conference to be held in the north for many years.

The peoples of Norway, Denmark, and Sweden speak different languages, but since all are of Germanic root, they can generally make themselves understood when conversing with each other. But the Finnish language is so completely different from the others that communication generally has to be carried on through an interpreter. Many of the young people, however, speak English, and it often provided a common means of communication.

The theme of the conference was a passage from Psalms: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Psalms 24:4.) Large signs on some of the buses read: "Youth that is clean."

During the conference, flags of the four nations flew on poles near the branch chapel at Gubbangen. To add color and interest to the festival, many of the young people wore their national costumes throughout much of the conference. A count showed some 600 in attendance.

Thursday was registration day. Activities started that afternoon with a sightseeing tour of the beautiful city of Stockholm. In the evening a campfire come-as-you-are get-acquainted party was held, and the young people sang together and enjoyed skits, musical numbers, and refreshments. In the summer in Stockholm the hours of darkness are few. At 10:00 p.m. it was still light enough to carry on outside activities without artificial light.

Friday morning, after a worship service, the "MIA Olympics" got underway—soccer, volleyball, and athletic events for boys and girls; races, relays, broad jump, high jump, softball throw (girls), shot put (boys).

(Continued)

Flags of four nations fly near the Gubbangen Branch chapel, Stockholm.



Adding greatly to the color of the events (literally) were the gaily colored uniforms worn by the contestants—red and white for Denmark; blue and white for Finland; red, blue, and white for Norway; and blue and yellow for Sweden. Competition was friendly but spirited, with each mission sharing the honors.

Beautiful clothes for daytime and evening wear, made by the young girls, were modeled by those who created them. "Lovely to Look At" was the theme, and all the missions were represented. This was followed by a formal dance. Special musical numbers, skits, and refreshments added much to the evening.

On Saturday afternoon a dance festival and a youth chorus concert were held. Patterned after similar events held at June conference in Salt Lake City, participants from the four countries had been practicing their numbers for many weeks, but only one combined rehearsal was held before the events. Visiting general board members remarked that the chorus was good enough to perform in the Tabernacle and that the dance festival was excellent.

In the evening a roadshow festival was held, and certificates were given those who placed in the many events.

As impressive and enjoyable as all of the conference was, including a spiritual meeting Sunday morning, the highlight of the conference was a testimony meeting held for three hours on Sunday afternoon. The youth of these four Northland missions lined up in two lines that stretched the length of the chapel to bear their testimonies to the truthfulness of the restored Church and tell of their appreciation for Festinord. One missionary described the meeting as "a spiritual experience of a lifetime." □



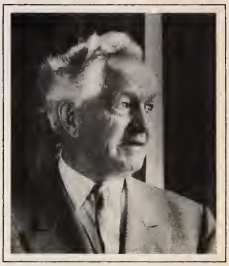
Above, left, a young girl enjoys ice cream cone while on sightseeing tour. Right, a "make it—model it" event shows the handiwork of many seamstresses. Bottom, a group practices for dance festival.

Get-acquainted "campfire" program is enjoyed by youth conference participants.



IN HIS LETTER TO THE ROMANS, the Apostle Paul wrote, "Render therefore to all their dues; tribute to whom tribute is due; . . . honour to whom honour." Few people have ever been as deserving of such tribute from the youth of the Church as President David O. McKay. His life has given us an inspired pattern to follow. His teachings have touched every part of our lives, and we are better because of them. For his constant devotion to us and his deep concern for our problems, he has won the love of young people everywhere.

Tribute



by Jim Moss

Following Paul's admonition, in the early months of this year we began planning the tribute to President McKay from LDS students at the University of Utah. The meeting was held on a beautiful May evening in the Tabernacle. We hoped that through music and spoken word, the portrait of the Prophet, and the accompanying plaque, we could tell President McKay of our great love, our appreciation, our gratitude, and our affection for him. But more than anything else, there was a feeling and spirit in the Tabernacle that night that will long be remembered, for in its own way it paid a greater tribute than anything we could do. It said to President McKay, "We are the youth of the Church. We join as one in bearing our testimony that you are a prophet of God, and we honor and sustain you with all our heart."

The response to the tribute has been overwhelming. From students and faculty, members and nonmembers, there has come an outpouring of warmth for this great and good man. As our tribute pledge to him, we again say, "True to the faith that our parents have cherished, True to the truth for which martyrs have perished, To God's command, Soul, heart, and hand, Faithful and true we will ever stand."



RENDER THEREFORE TO ALL THEIR DUES:

TRIBUTE TO WHOM TRIBUTE IS DUE;

. . . HONOUR TO WHOM HONOUR.

ROMANS 13:7



NINETY YEARS

You say that I'm ninety! There must be a mistake,
For throughout my body there's no pain nor ache.
It's true I respond less keenly to sound
And forget where I put things as I strew them around.

But it's no time at all since "Tommy" and I
Took "Nettie Bell" and "Anne," our fortunes to try
At the "U." When seeking apartments where we could stay,
I met for the first time a maiden called "Ray."

You say that I'm ninety! Why she's still by my side—
As precious and sweet as when, as my bride,
In the springtime of life, with hearts all aglow,
We faced life together, come weal or come woe.

Family cares came heavy, but not a complaint;
Forty-four children now praise her as saint.
Companion, counselor, adviser, always,
My wife for eternity, my own Emma Ray.

You insist that I'm ninety! My limbs say you're right,
As I hobble along—a pitiable sight!
But I shall always feel young with the gospel that's true,
With loved ones around me and friends like you.

David O. McKay



MAKE THE MOST OF YOUR ONCE!

One chance to live.

One go at life.

One time to be sixteen or seventeen or twelve.

A single service on the memorable moments; nothing is ever the same twice.

Only once to play this particular part.

Getting to Know You

Whether it is a student office, a priesthood project, piano lessons, a helping-with-children job, starting college, or staging a play, a birthday party, a youth conference -- "making the most of your once" is a right-for-you slogan to live by.

Fall marks a new school year, a fresh season, the time when leaves turn over. As the opportunities arise for personal growth, achievement, or a measure of pure joy, it is our wish that LDS youth everywhere will rise to such occasions by making the most of their once.

Here are fascinating details about some who have done just this and how they did it.

The Editors

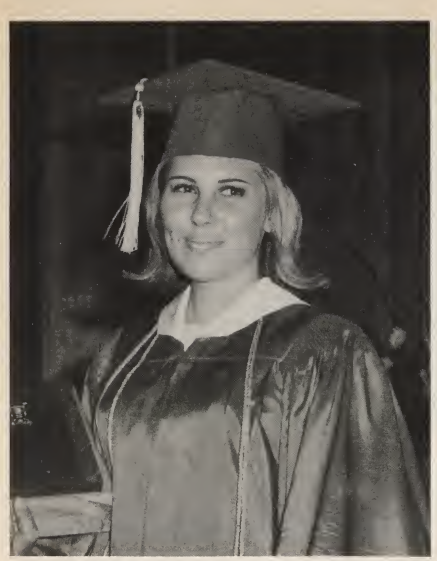


FIVE MORMONS who were chosen by their states as among the nation's top hundred science students are shown programming a computer at the National Youth Science Camp in West Virginia. Standing, left to right: **Dale Walther,** Anchorage, Alaska; **Ben Arp,** Boulder City, Nevada; **Robert Ingebretsen,** Salt Lake City, Utah. Seated: **Tim Benedict,** Pocatello, Idaho, and **Bob Mecham,** American Fork, Utah.

ON THE ISLAND OF MAUI, "everyone" knows **Marvelee Soon.** Hawaii's first State Dairy Princess, she has been active in 4-H work for nine years on both state and national levels. A real "minute" man, she has served as class secretary for four years, a cheerleader for three, and has been in the cast or has done special art work for four class plays. Marvelee was co-chairman of the junior prom, and she even served as a campus police officer. A convert to the Church, she contributes considerable time to drama and speech festival work. Her plans: study at the Church College of Hawaii.







AT ITAZUKE AIR BASE in Japan, **Rebecca Johnson** recently won the coveted Commander's Award, setting her off as the outstanding girl graduate of her high school. She'll take her 3.8 grade point average with her this fall to Brigham Young University. One of eight children of the Joseph T. Johnsons, she has served as vice president of her senior class, of the Honor Society, and of the Itazuke Teen Club. She also co-edited the yearbook, reigned as Harvest Queen and as Miss Itazuke, and—in a rare moment or two of spare time—studies piano and Japanese floral art.

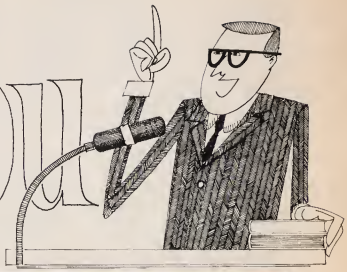


SHE'S AN OUTDOOR GIRL who is perfectly at home inside a comfortable business office. That's **Marsha Crist,** a real snow bunny from Anchorage, Alaska. She was cool toward sports until the eighth grade, but when the bug hit, Marsha made up for lost time. She's Alaska's fastest three-quarter miler on ice skates and is just as much at home on figure skates and roller skates. She's a whiz of a high jumper and plays basketball and volleyball. She can ski on snow or water with equal skill and has an eye on Ricks College and Brigham Young University, where she plans to major in physical education—with a special interest in business classes, too.





Getting to Know You



THE LAKE OSWEGO (OREGON) Ward bishopric has devised a checklist for its young men. One young man with an enviable number of X's on the checklist is **Steve Zimmerman.** Only three boxes remain unchecked: Master M Man (he's working on it), a mission (he's at Brigham Young University preparing for one), and temple marriage (after the mission). Since the death of his father, Steve has been serving as assistant custodian of the chapel, along with carrying a full church activity load. Seminary? A perfect attendance record for four years.

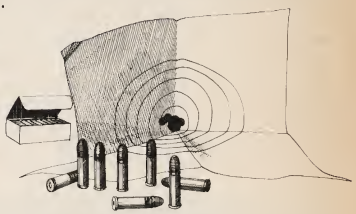


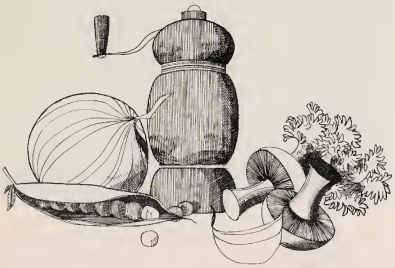


THE CALL OF THE NORTH is music to the ears of **Ron Wilde.** Arizona born, he's lived in Guam and Nebraska, but he likes the 49th state best of all. He can knock the stuffing out of wild game as a crack-shot hunter, but he knows how to put it all back together as an apprentice taxidermist. Ron wants to become an engineer after his studies at Brigham Young University and has set his sights on a mission. An Eagle Scout with one bronze palm, he also is council cabinet chairman for the Western Alaska Council and is secretary of his priests quorum in the Anchorage First Ward.



MOVE OVER, ANNIE OAKLEY. A trio of Mormon girl sharpshooters has come out of Meridian, Idaho, as real "bull's-eye belles." The girls are **Ginger Waters, Janet Hadfield** and **Diane Bowen,** who call themselves the LDS Beehive Stingers. They scored 20 wins against only four losses in the Meridian Sub-junior Rifle League competition this year. All three are honor students at Meridian Junior High School and all have their church achievement awards. Diane is a member of the Meridian Ward, Ginger and Janet of the Meridian Second Ward of the North Boise Stake.





NO BURNT TOAST and heavy biscuits for **Nancy Norris,** a Mia Maid in the Northridge (California) Second Ward. She has been named Miss Teen Cuisine for the entire Los Angeles area. She won the title by planning, preparing, and displaying a meal that met high nutritional and economic requirements: a dinner for four at a cost of no more than $3—and prepared within just 90 minutes. Nancy beat out more than 40 finalists to win a $150 scholarship bond and a trophy.

Getting

to Know You

"ON, BROTHERS, on until we're Eagles all!" Three Salt Lake brothers have taken literally the words of this Boy Scout pep song. They are **Frank L., Val D.** and **Harlow B. Christianson,** sons of the Byron F. Christiansons of the Monument Park Fourth Ward. Frank is a missionary in Brazil, Val is a student at Hillside Junior High, and Harlow is a returned missionary from Northern California who is now studying chemical engineering at the University of Utah.







DEPENDABILITY could be the middle name of **Sue Roach** of the Washington Terrace Third Ward. For five years Sue has not missed Sunday School, MIA, or sacrament meeting. During that time she also has served as a Primary teacher and for two years as assistant librarian and assistant secretary in Sunday School. She has spent 152 hours as a volunteer worker at Dee Hospital in Ogden, Utah, and has won her four-year certificate at the Bonneville Seminary, where she was a graduation speaker. She is on the Bonneville High School honor roll and earned an academic scholarship to Utah State University, where she has set her sights on an education major. Her parents are Mr. and Mrs. Roy Roach.

ANNOUNCING:

Another Improvement Era Youth Writing Contest!

In cooperation with Brigham Young University, Ricks College, and Church College of Hawaii

Rules:

ELIGIBLE ENTRANTS: High school seniors (1966-67) and college-age (under 23 years of age on January 1, 1967).

CATEGORIES: Short story, essay, poetry.

All entries should be suitable for publication in the Era of Youth.

RULES: Entries must be typewritten on white paper 8½" x 11", double-spaced, on one side of paper only.

Entries should not exceed 500 words in length, but longer entries up to 1,000 words will be considered for judging and publication if they are especially meritorious.

Each entry must be designated by a pen name and must be accompanied by a sealed envelope containing:

a. The pen name.
b. The author's actual name, address, telephone number, ward and stake, title of entry, and age of the writer.
c. The following statement: "This work is original."
d. At the top of the first page of the manuscript the author should designate which school he/she would be interested in attending if the entry merits an award.

(Please note: No entries from the mainland USA will be accepted for the Church College of Hawaii scholarships)

AWARDS: Eighteen valuable university scholarships, 12 cash awards, 12 three-year **Era** subscriptions.

TIME: Entries must be mailed to the Era of Youth, 79 South State St., Salt Lake City, Utah 84111, postmarked not later than December 31, 1966. Winners will be announced in the June 1967 issue of the **Era.**

Winning entries become the property of **The Improvement Era.** The **Era** reserves first publication rights to all other entries. Payment will be made upon publication. No entries will be returned.

The Run

by Douglas L. Andrus

WE CALLED HIM ANDY. He was a big Swede and claimed that his particular distinction of stamina and large stature was due to his total abstinence from tobacco and alcohol.

"When hiking up mountains, no man ever beat me or could match me," he exclaimed one day as he strode past us on the trail.

"I don't know how he does it," wondered a big guy named Monk. "You'd never take him to be 67."

The job was in the Fairbanks, Alaska, gold camps in '47—but it was **19**47. The outfit was the FE Gold Mining Company. Our job was to rebuild a dam on the upper canal that had broken and temporarily stopped the hydraulic mining operation. First a dam had to be replaced, then a 36-inch pipe laid down the mountain side, and then the pumps on Fairbanks' Lima River could pump the canal full. A week was planned for the job. That week meant an opportunity to learn how to build a "mud" dam.

The work progressed well even though two men quit because one morning there were brown-bear tracks around the unfinished dam. There was plenty of peat moss, which was cut in large squares and packed down in layers with mud acting as a mortar. It was something like the banks on irrigation ditches, except with them straw and grass were used to strengthen the dirt walls. Andy supervised the entire construction and seemed to take special delight in explaining the techniques to the younger and newer men of the crew. He showed how the layers of peat and mud would be strong and could do the job like cement. Then, while laying the pipe, he explained the part played by an enormous steel plate called a bible and by the heavy battering ram.

The work was finished in less than a week, and early the next day the water came. It rose steadily until the canal was about half full—then it happened. The men stationed at the lower side of the dam suddenly saw a trickle of water; the dam was leaking!

Andy yelled, "The pumps'll have to be told, in order to stop the water." It was four miles to the pump station, and he began to run. As he started up the bank of the canal, he turned to beckon someone to join him. I thought to myself, "Why not? I'm in good shape. I ought to be able to cut it. If ever I'm going to 'run and not be weary' it should be now." Soon I was on his heels.

I made it in time. The pump station was notified, and the dam was saved. The breakthrough was next to the pipe, because of an oversight, and was easily repaired. I arrived first because Andy's breath had failed him about halfway there.

When I returned to camp, I heard the men talking. Andy was speaking the loudest: "I guess I'm not as young as I once was, but you should have seen **him!** He's the first person who could ever keep up to me. Every time I looked over my shoulder, there he was. Then I gave out, but not him. When I stopped, he passed me by and yelled back, 'Don't worry, Andy, I'll take care of it.' " □



The Last Word

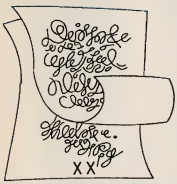
Two construction workers were arguing about their physical strength. One was a half-pint-sized man, the other a strapping 200-pounder. "I'll bet $10," said the little fellow, "that I can wheel something in a wheelbarrow from here to the other side of the street, and you can't wheel it back!" The big man scratched his head a moment in astonishment and then cried, "It's a bet!" They borrowed a wheelbarrow from a nearby project. The little man smiled, rubbed his hands, picked up the handles, and said: "Okay. Climb in."



He who marries for money earns it.—Ancient Hebrew Proverb

The desire to have many books, and never to use them, is like a child that will have a candle burning by him all the while he is asleep.—Henry Peacham

If one advances confidently in the direction of his dreams and endeavors to live the life which he has imagined, he will meet a success unexpected in common hours.—Henry David Thoreau



"I just received a letter from my sweetheart with a couple of X's at the end of it. Now, what do you think she means by that?" "It means she's double-crossing you."

Have the Presbyterians any truth? Yes. Have the Baptists, Methodists, etc., any truth? Yes. They all have truth mixed with error. We should gather all the good and true principles in the world and treasure them up, or we shall not come out true Latter-day Saints.—The Prophet Joseph Smith, July 23, 1843.

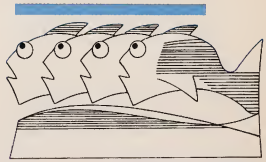
The struggle between belief and unbelief is the only thing in the memoirs of humanity worth considering. — Goethe

Two spinsters were discussing men. "Which would you desire most in a husband—brains, wealth, or appearance?" asked one. "Appearance," snapped the other, "and the sooner the better."

I never hesitate to praise my children when they deserve it. I even praise one when the others are present, because they are secure in my love for them. Each child knows that when he has done something praiseworthy, he will get the same recognition and credit.—Cited by Claribel W. Aldous

Fritz Kreisler, the famous violinist, while walking with a friend, once passed a fish store where codfish on display in the window were arranged in a row with their mouths wide open and their eyes staring. Noticing the fish, Kreisler stopped suddenly and, grabbing his friend by the arm, exclaimed, "Oh, my golly! That reminds me—I should be playing at a concert!"

We cannot be too much in the work of the Lord. —Elder Mark E. Petersen





on KSL, home of radio!

1966 BYU FOOTBALL SCHEDULE

September 24	San Jose	San Jose	8:00 p.m.
September 30	Colorado State	Provo	8:00 p.m.
October 8	Utah State	Provo	1:30 p.m.
October 14	Arizona State	Provo	8:00 p.m.
October 22	New Mexico	Albq. (TV)	1:30 p.m.
October 29	Arizona	Tuscon	8:00 p.m.
November 5	Texas West	Provo (Homecoming)	1:30 p.m.
November 12	Utah	SLC	1:30 p.m.
November 19	Wyoming	Provo	1:30 p.m.
November 26	U. of Pacific	Provo	1:30 p.m.

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